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ABSTRACT

This third volume in the course on Chad Arabic emphasizes the active development of speaking skills in the target language. The active participation of the student requires imitation and induction of linguistic structures to a large extent. Some 45 units present grammatical material on gender, parts of speech, and verbs. Each unit contains a dialogue, notes, dialogue variations, and comprehension exercises. Two appendixes contain 35 supplementary dialogues dealing with situations which the student is likely to encounter among native speakers of Chad Arabic, and eight short stories recorded as told by a native speaker. The stories are also given in English. For the Companion documents see FL002469 and FL002470. (RL)

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BASIC CHAD ARABIC

The

Active Phase

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INTRODUCTION

The aim of this basic course in Chad Arabic is to help the student speak the language and understand it when spoken by natives. The course is divided into two main parts: the Pre-Speech Phase and the Active Phase. The Comprehension part (which is a separate booklet) is to be used only as a teacher's handbook, since the purpose of comprehension may be defeated if the texts are available to the student.

The Pre-Speech Phase consists of sixty units numbered PS1, PS2, PS3, etc. A typical Pre-Speech unit has two parts: Notes and Comprehension. The Notes deal with brief grammatical explanations and illustrations of the point under consideration. The Comprehension involves listening to an instructor or a tape and writing down the information asked for. In this phase the comprehension consists of various types of activities including transcription, translation, and identification of different types of grammatical units and structures. Tests covering materials already studied are given periodically to indicate the progress of the students in the course.

The Pre-Speech Phase emphasizes the passive recognition of the language rather than active participation in it. This gives the student some feel of the language as a whole, which is a desirable background for active participation in it. It is suggested that the Pre-Speech Phase be covered quickly in no more than three weeks of intensive study. However, it is up to the teacher's discretion to use it or not, to use it as a whole before starting on the Active Phase, or to use it in parts before a group of Active units. The plan of the course is flexible enough to allow for different approaches.

The Active Phase forms the main bulk of the course. It contains forty-five units numbered A1, A2, A3, etc., and two appendices. Appendix A contains thirty-five supplementary dialogs (SD) dealing with situations which the student is likely to encounter among native speakers of Chad Arabic. These dialogs are arranged under a variety of situational topics, and no attempt was made at controling the presentation of their grammatical structures. Consequently, it is assumed that these dialogs will be most useful if studied after covering the Active Phase and hopefully gaining insight into the basic system of the language. Appendix B contains eight stories recorded as told by a Chad Arabic speaker. They can be read by the students on their own or by the instructor in class. Some notes are provided at the end of each story to give the meaning of new vocabulary items or to explain idioms and structures not encountered before. The English translation of these stories (as well as other texts in this course) is literal enough to keep the linguistic flavor of Chad Arabic and free enough to render a readable English text. Such a compromise is difficult to achieve and the result may be awkward at times, but the emphasis here was placed on helping the student understand the Arabic structure as well as the general meaning of the stories. Hence, the literary merit of the translation had to be sacrificed.

A typical Active unit consists of the following four parts:

I. Dialog
II. Notes
III. Dialog Variations
IV. Comprehension

The Dialog in each unit consists of four or five lines in which new vocabulary and structures are introduced. This basic dialog is to be drilled in class and memorized by the students. The dialog contains the basic grammatical point or points to be dealt with in the unit.

The Notes are usually based on the dialog, but they draw on other examples to illustrate and explain certain grammatical points. These notes are brief and cover only the important structures which are thought to be basic to learning Chad Arabic.

The Dialog Variations, as the name implies, are variations on the basic dialog which is the first part of each unit. New vocabulary and grammatical structures related to the unit are introduced in the first three dialogs of this section: D1, D2 and D3. D4 is an "open-ended" dialog which serves the purpose of drilling the patterns under consideration. Here the instructor is free to add to the list of words which fit into the blanks provided, thus allowing for a maximum amount of practice of certain structures.

The last part of each unit is the Comprehension part. Here the students listen to a text or a dialog and answer questions about it in English or in Chad Arabic. The ability to understand a language is a very important part of learning it. Thus the comprehension texts become longer and more difficult as progress is made through the course.

The Active Phase, unlike the Pre-Speech Phase which precedes it, emphasizes active participation in the language. This active participation involves two major activities: imitation and induction of the structure.

Imitation is a series of attempts at approaching a model which, in the case of language learning, is the speech of a native. The main aim of imitation is forming the articulatory habits of the language to be learned. This is a task which is more difficult for adults to accomplish than for children, who are more receptive to forming new habits. But since all the sentences of a language cannot be memorized, or even counted, the system of the language must be induced by the learner. A knowledge of the system is what enables a speaker of a language to produce new sentences and understand sentences never heard before. This creativity in the use of language is possible only to people who have induced and internalized the structure of a certain language. Children possess an extraordinary ability to induce the structure of their language even when it is thrown at them at random. For a number of reasons, people seem to lose this ability as they grow older. Hence, adults need to be given the rules according to which the system of a language operates. The units in this phase provide an imitation model through dialogs, and a model of the structure to be induced through grammatical explanations and comprehension exercises.

Learning a new language is an exciting but difficult task which requires much time and practice. We hope that this course will at least provide a solid basis in Chad Arabic upon which the student can build toward a mastery of the language.

Samir Abu Absi
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July, 1968

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A 1

THE DEFINITE ARTICLE

I. DIALOG:

	ʔana	I
	maʔzuum	invited (m s)
	fii	in, at, to
	beet	house
	beet ʔali	Ali's house
A.	ʔana maʔzuum fii beet ʔali.	I am invited to Ali's house.
	šunu	what
	ʔudur	occasion
B.	šunu alʔudur?	What is the occasion?
	gaaʔid	Progressive particle (m s)
	yisammi	to name (3 m s)
	wleed	boy, son
A.	gaaʔid yisammi wleeda.	He is naming his son.
	ʔazuuma	invitation
	saaʔa	hour, time
	saaʔa kam	what time
B.	alʔazuuma fii saaʔa kam?	What time is the invitation?

II. NOTES:

1.	ʔudur	occasion
	alʔudur	the occasion

The most common form of the definite article in Chad Arabic is /al/, as in the above example.

2.	šunu	alʔudur?	What is the occasion?
	šunu	lʔudur?	What is the occasion?

Both of the above are used and are correct. Following a vowel /al/ may become /l/.

3.	šeex	chief
	alšeex	the chief
	aššeex	the chief

Before certain consonants, the /l/ of /al/ may become identical to the consonant that follows it as in the above example. The consonants with which this may happen are: /t,d,s,š,j,z,r,n/.

III. DIALOG VARIATIONS:

D 1

	ʔinta	you (m s)
	šeex	chief, "sheik"
A.	ʔinta maʔzuum fii beet aššeex.	You are invited to the chief's house.
B.	šunu lʔudur?	What is the occasion?
A.	aššeex gaaʔid yisammi wleeda.	The chief is naming his son.
	ween	where
B.	ween beet aššeex?	Where is the chief's house?

D 2

ʔinti	you (f s)
maʔzuuma	invited (f s)
bakaan	place

A.	ʔinti maʔzuuma fii bakaan aššeex.	You are invited to the chief's place.
	gaaʔid	situated (m s)
B.	ween beet aššeex gaaʔid?	Where is the chief's place (situated)?
	ʔusut	middle, center
	hille	village, town
A.	gaaʔid fii ʔusut alhille.	It is situated in the center of the village.
	gayle	afternoon
	walla	or
	ʔusur	evening
B.	alʔazuuma fii ʔusur walla gayle?	Is the invitation in the evening or in the afternoon?

D 3

A.	ʔana maʔzuuma fii beet maryam.	I am invited to Miriam's house.
B.	ween albeet gaaʔid?	Where is the house situated?
	giddaam	in front of
	jaamye	mosque
A.	albeet gaaʔid giddaam aljaamye.	The house is in front of the mosque.
	yitawwil	to last long (3ms)
B.	alʔazuuma yitawwil walla?	Will the invitation (party) last long?

D 4

FREE DIALOG PRACTICE

A. ʔana __1__ fii __2__ __3__.

1	2	3
maʔzuum	bakaan	ʔali
maʔzuuma	beet	aššeex
		Maryam

B. ween ___1___ gaaʔid?	___1___ albeet beet aššeex beet ʔali
A. albeet gaaʔid ___1___.	___1___ fii ʔusut alhille giddaam aljaamye
B. alʔazuuma fii ___1___?	___1___ saaʔa kam ʔusur walla gayle

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions in Arabic:

1. ween maʔzuum ʔali?
2. šunu alʔudur?
3. ween gaaʔid beet aššeex?
4. šunu gaaʔid giddaam aljaamye?
5. alʔazuuma fii saaʔa kam?

C2. Listen to the dialog and answer the following questions in English:

1. What do you think /mata/ means?
2. Can you tell from the dialog whether speaker A is a male or a female?
3. Is speaker B a male or a female? How can you tell?
4. Where is B invited?
5. Is the invitation in the morning or in the evening?

A 2

MODIFIED NOUNS

I. DIALOG:

humaar	donkey
daa	this
hana	of
yaatu	who, whom
hana yaatu	whose
A. humaar daa hana yaatu?	Whose donkey is this?
ˀazrag	black
hanaay	mine
B. alhumaar alˀazrag hanaay.	The black donkey is mine.
wa	and
ˀabyat	white
A. wa alhumaar alˀabyat?	And the white donkey?
xaali	my uncle
B. alhumaar laˀabyat hana xaali.	The white donkey is my uncle's.

II. NOTES:

1. beet kabiir	a big house
humaar saxayyar	a little donkey

Unlike English, adjectives in Chad arabic follow the nouns they modify. Notice how in the above examples we have a noun followed by an adjective. The indefinite article 'a' in English has no equivalent in Chad Arabic. The absence of the definite article /al/ means that the noun is indefinite.

2.	albeet alkabiir	the big house
	alhumaar assaxayyar	the little donkey

Notice how in the above examples the adjective takes a definite article if the noun is definite.

3.	alkabiir	the big one
	assaxayyar	the little one
	alʔabyat hanaay	the white one is mine

In a context where the reference is clear definite adjectives, as in the above examples, can be used without a preceding noun.

III. DIALOG VARIATIONS:

D 1

A.	beet daa hana yaatu?	Whose house is this?
	kabiir	big
B.	Albeet alkabiir hana muusa.	The big house is Moses'.
	saxayyar	small
A.	wa ssaxayyar?	And the small one?
B.	albeet assaxayyar hanaay.	The small house is mine.

D 2

	jamal	camel
A.	jamal daa hana yaatu?	Whose camel is this?
	samiin	fat
B.	aljamal assamiin hana maryam.	The fat camel is Miriam's.
	baatil	thin
A.	wa lbaatil?	And the thin one?
B.	albaatil daa hana ʔali.	This thin one is Ali's.

D 3

tagiyya	hat
A. tagiyya daa hana yaatu?	Whose hat is this?
ʔasfar	yellow
B. attagiyya alʔasfar hanaay.	The yellow hat is mine.
ʔahmar	red
A. wa attagiyya alʔahmar?	And the red hat?
ʔabuuy	my father
B. attagiyya alʔahmar hana ʔabuuy.	The red hat is my father.

D 4

FREE DIALOG PRACTICE

A. ___1___ daa hana yaatu?

1
humaar
jamal
beet
wleed

B. al ___1___ al ___2___ hana ___3___ .

1	2	3
beet	kabiir	aššeex
tagiyya	saxayyar	ʔabuuy
humaar	ʔabyat	xaali

A. wa ___1___ ?

1
alʔahmar
assaxayyar
alkabiir
albeet alʔabyat
alʔazrag

B. al __1__ alʔazrag __2__.

1	2
tagiyya	hanaay
beet	hana ʔabuuy
jamal	hana xaali
humaar	hana muusa

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions in Arabic:

1. humaar hana yaatu ʔazrag?
2. tagiyya hana muusa kabiir walla saxayyar?
3. albeet hana maryam ʔabyat walla ʔahmar?
4. albeet alʔabyat hana xaali walla hana maryam?
5. beet ʔabuuy kabiir walla maa kabiir?

C2. Listen to the dialog and answer the following questions in English:

1. Whose house is the big house?
2. Whose house is the red house?
3. Whose house is nice?
4. What is the color of the nice house?
5. Can you tell the sex of the speakers from the dialog?

A 3

GENDER

I. DIALOG:

	salaamaleek	greetings! (2 ms)
A.	salaamaleek ˀali.	Greetings, Ali!
	keef	how
	keef haalak	how are you (2 ms)
B.	salaamaleek ˀahmad, keef haalak?	Greetings, Ahmad! How are you?
	ˀilla	but, only
	ˀaafya	health
	ˀilla lˀaafya	fine, good health
	ˀillaafya	
A.	ˀilla lˀaafya, wa ˀinta?	I am fine, and you?
	hamdulillaah	thank God
	kwayyis	fine (m s)
B.	hamdulillaah, ˀana kwayyis.	Thank God, I am fine.

II. NOTES:

1. Arabic nouns can be either masculine or feminine in gender. This distinction has nothing to do with sex, since it applies to animate as well as inanimate nouns. There is no neuter gender in Arabic.

2.

wleed seme	a nice boy
bneyya semha	a nice girl

The masculine-feminine distinction applies to adjectives only when they modify animate nouns. Inanimate nouns generally take the masculine form of the adjective.

3. (a) kabiir	big (m)
kabiira	big (f)
(b) kwayyis	good, nice (m)
kwayse	good, nice (f)
(c) seme	nice (m)
semha	nice (f)

There is no simple rule for predicting the feminine form of the adjective from its masculine form. But in general the feminine form is derived by suffixing /a/ or /e/ to the masculine form.

Notice how the stem of the masculine form is sometimes changed when the feminine suffix is added: for instance (b) above.

When the masculine form of the adjective ends with a vowel: e.g. (c), the feminine form is derived by suffixing /ha/. Notice in this example too how the masculine stem has been changed with the addition of the suffix.

III. DIALOG VARIATIONS:

D 1

salaamaleeki	greetings! (2 fs)
A. salaamaleeki faatime.	Greetings, Fatimah!
keefak	how are you (2 ms)
B. salaamaleek ʔumar.	Greetings, Omar.
keefak?	How are you?
A. ʔillaafya, wa ʔinti?	I am fine, and you?
kwayse	fine (fs)
B. hamdulillaah, ʔana kwayse.	Thank God, I am fine.

D 2

	taybiin	hello
A.	taybiin faatime.	Hello, Fatimah!
	keef jildik	how are you (2 fs)
B.	salaamaleeki maryam, keef jildik?	Greetings, Miriam! How are you?
	keefik	how are you (2 fs)
A.	hamdulillaah, wa ʔinti keefik?	Thank God, and how are you?
B.	hamdulillaah, ʔana kwayse.	Thank God, I am fine.

D 3

A.	taybiin muusa.	Hello, Moses!
B.	taybiin hawwa, keefik?	Greetings, Eve! How are you?
	keef jildak	how are you (2 ms)
A.	kwayse, wa ʔinta keef jildak?	Fine, and how are you?
B.	hamdulillaah, ʔana kwayyis.	Thank God, I am fine.

D 4

FREE DIALOG PRACTICE

A. salaamaleeki __1__.

1
hawwa
maryam
faatime

B. salaamaleek __1__, __2__?

1	2
ʔahmad	keefak
ʔali	keef haalak
muusa	keef jildak
ʔumar	keef min jildak

A. _1_, wa ʔinti _2_.

1	2
hamdulillaah	keefik
kwayyis	keef haalik
ʔana kwayyis	keef jildik

B. hamdulillaah, _1_

1
kwayse
ʔana kwayse

IV. COMPREHENSION:

Listen to the dialog and answer the following questions about it. Give you answers in English.

1. Is speaker A a male or a female?
2. Is speaker B a male or a female?
3. What does speaker B ask speaker A?
4. What does speaker B want to know about A's family?
5. What is the meaning of /naas beetak/?
6. What is the plural form of /kwayyis/?
7. Can you tell which word in the dialog means "good-bye"?
8. Which is the masculine form of "good-bye"? Which is the feminine form?

A 4

THE PLURAL

I. DIALOG:

ʔinda	have (3 s)
rizig	possessions
walla	or, question marker
A. muusa ʔinda rizig walla?	Does Moses have possessions?
ʔayye	yes
jumaal	camels - /jamal/ (s)
B. ʔayye, muusa ʔinda jumaal.	Yes, Moses has camels.
bagar	cattle - /bagaraay/ (s)
kulla	also, too
A. ʔinda bagar kulla walla?	Does he also have cattle?
laa	no
xanam	sheep - /xanamaay/ (s)
bes	only
B. laa, ʔinda jumaal wa xanam bes.	No, he has camels and sheep only.

II. NOTES:

1.

singular		Plural
jamal	'camel'	jumaal
beet	'house'	buyuut
bagaraay	'cow'	bagar
yoom	'day'	ʔayyaam

As shown in the above examples, there is no easy way to predict the plural of a noun from its singular form or vice versa. The way to learn the plurals of nouns is to memorize them as you memorize their singular forms.

2. (a)	Singular		Plural
	teer	'bird'	tuyuur
	beet	'house'	buyuut
	šeex	'chief'	šuyuux
(b)	jamal	'camel'	jumaal
	rajul	'man'	rujaal
	kelib	'dog'	kulaab

The more Chad Arabic you get to know, the more you will discover that there are certain patterns after which the plural is formed. For example, (a) shows that a noun containing two consonants with a long vowel in between forms its plural after a certain pattern. (b) shows further that another pattern is used for a noun containing three consonants with short vowels in between.

3. (a^1)	Singular		Plural
	yoom	'day'	ʔayyaam
(b^1)	dakar	'male'	dukuur

From the above examples, we notice that rule 2. is not an absolute rule, for (a^1) forms its plural in a way different from (a) and (b^1) is different from (b). There are many exceptions in the language for each of the plural patterns.

III. DIALOG VARIATIONS:

D 1

maal	money, possessions
A. faatime ʔinda maal walla?	Does Fatimah have any possessions?

B.	ʔayye, faatimeh ʔinda beet.	Yes, Fatimah has a house.
A.	ʔinda jumaal kulla walla?	Does she have camals, too?
	hamiir	donkeys - /humaar/ (s)
B.	laa, ʔinda xanam wa hamiir.	No, she has sheep and donkeys.

D 2

	jiiraan	neighbors - /jaar/ (s)
	ʔindum	have (3 p)
	buyuut	houses - /beet/ (s)
A.	jiiraanak ʔindum buyuut walla?	Do your neighbors have houses?
	tineen	two
B.	ʔayye, ʔindum buyuut tineen.	Yes, they have two houses.
	wataayir	cars
A.	ʔindum wataayir kulla walla?	Do they have cars, too?
	watiir	car
	waahid	one
B.	ʔayye, ʔindum watiir waahid.	Yes, they have one car.

D 3

	ʔiyaal	children
	kutub	books - /kitaab/ (s)
A.	alʔiyaal ʔindum kutub walla?	Do the children have books?
	katiir	many
B.	ʔayye, ʔindum kutub katiir.	Yes, they have many books.
	ʔaglaam	pens, pencils - /galam/ (s)
A.	ʔindum ʔaglaam kulla walla?	Do they also have pencils?

dafaadir	notebooks - /dafdar/ (s)
B. ʔayye, ʔindum ʔaglaam wa dafaadir.	Yes, they have pencils and notebooks.

D 4

FREE DIALOG PRACTICE

A. __1__ ʔinda __2__ walla?

1	2
muusa	rizig
faatime	maal
xaalak	buyuut
jaarak	ʔaglaam

B. ʔayye, ʔinda __1__ kulla.

1
watiir
beet
kitaab
galam
dafdar

B. laa, ʔinda __1__ wa __2__ bes.

1	2
xanamaay	watiir
xanam	wataayir
bagraay	kitaab
bagar	kutub
beet	galam
buyuut	ʔaglaam
dafdar	jaar
dafaadir	jiiraan

IV. COMPREHENSION:

C1. Listen to the text and answer the following questions about it:

1. yaatu ˀinda bagar wa xanam?
2. xaalti ˀinda šunu?
3. yaatu ˀinda ˀaglaam wa dafaadir?
4. yaatu ˀinda kutub bes?
5. kam beet jiiraanak ˀindum?

C2. Listen to the dialog and answer the following questions in English:

1. /ˀiyaal/ is a plural noun to which the singular is either /walad/ or /bneyya/. What does /ˀiyaal/ mean?
2. How many children does B have?
3. Is A a male or a female? Is B a male or a female?
4. What are the names of B's children?
5. How old is the boy? How old is the girl?

A 5

THE DUAL

I. DIALOG

	kam	how many
	maraakiib	shoes - /markuub/ (s)
	ʔindak	have (2 m s)
A.	kam maraakiib ʔindak?	How many shoes do you have?
	ʔindi	have (1 s)
B.	ʔindi markuubeen.	I have two shoes.
	saraawiil	pants - /sirwaal/ (s)
A.	wa kam saraawiil?	And how many pants?
B.	ʔindi sirwaaleen.	I have two pants.

II. NOTES:

1.

Singular		dual
teer	'bird'	teereen
beet	'house'	beeteen

The plural in Chad Arabic applies to number three and above. The dual, which refers to number two is expressed by the dual form as shown in the above examples. The dual of masculine nouns is formed by adding the suffix /een/ to the singular.

2.

Singular		dual
marra	'once'	marrateen
yarda	'yard'	yardateen
bneyya	'girl'	bneyteen

The dual of feminine nouns ending in /a/ is formed by suffixing /teen/ to the singular form. Notice, however, that sometimes the stem of the singular undergoes some changes: e.g. /bneyya/ - /bneyt en/.

3.	beeteen	two houses
	buyuut tineen	two houses

The dual form in Chad Arabic is optional. Notice from the above example that you can use either the dual form or the plural form followed by the number 'two' - /tineen/.

III. DIALOG VARIATIONS:

D 1

	roob	dress
	ˀindik	have (2fs)
A.	kam roob ˀindik?	How many dresses do you have?
	mindiil	scarf
B.	ˀindi roobeen wa mindiileen.	I have two dresses and two scarfs.
	suwaar	bracelet
A.	wa kam suwaar?	And how many bracelets?
B.	ˀindi suwaareen.	I have two bracelets.

D 2

	ˀinyaal	children
A.	kam ˀiyaal muusa ˀinda?	How many children does Moses have?
	ˀawlaad	boys - /wleed/ (s)
B.	ˀinda ˀawlaad tineen.	He has two boys.
	banaat	girls - /bneyya/ (s)
A.	wa kam banaat?	And how many girls?
B.	ˀinda banaat tineen (or bitteen).	He has two girls.

D 3

A. kam wataayir ˀindum?	How many cars do they have?
B. ˀindum watiireen.	They have two cars.
beskleet	bicycle
A. wa kam beskleet?	And how many bicycles?
B. ˀindum beskleet tineen.	They have two bicycles.

D 4

FREE DIALOG PRACTICE

A. Kam __1__ ˀindak?

1
jumaal
buyuut
ˀiyaal
banaat
ˀaglaam

B. ˀindi __1__ wa __2__ .

1	2
jamaleen	humaareen
beeteen	jiiraan tineen
ˀiyaal tineen	xaaleen
banaat tineen	ˀawlaad tineen
galameen	kitaabeen

A. wa kam __1__ ?

1
saraawiil
maraakiib
roob
suwaar

B. ˀindi __1__ bes.

__1__

sirwaaleen

markuubeen

maraakiib tineen

roobeen

suwaareen

IV. COMPREHENSION:

Listen to the following dialog which takes place in the market. Answer the following questions in English:

1. Is A a male or a female?
2. Can you tell whether B is a male or a female?
3. What does B want to buy?
4. What does /nudoora/ mean?
5. How many pairs of shoes does B have?
6. What color shoes does A want?
7. Does B have what A wants?
8. What is the Chad Arabic word for "thanks"?

A6

NUMBER: MODIFIED NOUNS

I. DIALOG:

	biita	bought (2 ms)
	albiita	which you bought (2 ms)
A.	xanmaay albiita samiin.	The sheep which you bought is fat.
	suuk	market
	alyoom	today
	kullum	all of them
	sumaan	fat (p)
B.	xanam fii ssuuk alyoom kullum sumaan.	All the sheep in the market today are fat.
	subuu alfaat	last week
	baatiliin	thin (p)
A.	subuu alfaat xanam fii ssuuk kullum baatiliin.	Last week all the sheep in the market were thin.
	kaan	if
	tudoora	want (2 ms)
	ʔamši biya	go buy (2 ms)
B.	kaan tudoora xanamaay samiin ʔamši biya alyoom.	If you want a fat sheep go buy it today.

II. NOTES:

1.	beet kabiir	a big house
	buyuut kubaar	big houses

Adjectives in Chad Arabic agree according to number. Thus an adjective modifying a plural noun takes the plural form: e.g. /kabiir/ is /kubaar/ in the plural

2.	beet kabiir	a big house
	beeteen kubaar	two big houses

Notice that the adjective has no dual form. Dual nouns are modified by plural adjectives.

3.	bneyya kabiira	a big girl
	banaat kubaar	big girls

There is no distinction in gender in the plural form of the adjective. The plural of the masculine /kabiir/ as well as the feminine /kabiira/ is /kubaar/.

4.	jumaal kubaar	big camels
	aljumaal alkubaar	the big camels

Plural adjectives agree with the nouns they modify in definiteness. Thus if the modified noun is definite, the adjective must take the definite article.

5.	wesii	waasiˀiin
	kabiir	kubaar
	ˀahmar	humur

The plural of adjectives, like that nouns, cannot be easily predicted from their singular forms. The best way is to memorize both the singular and the plural forms of adjectives.

III. DIALOG VARIATIONS:

D 1

wesii	big, spacious (s)
A. albeet albiita wesii.	The house which you bought is big.

	derib	road, street
	waasiʔiin	big (p)
B.	albuyuut fii dderib daa kullum waasiʔiin.	The houses on this street are all big.
	barra	outside
	dayyixiin	small (p)
A.	buyuut barra min hille kullum dyyixiin.	The houses outside the town are all small.
	maa	not
	dayyix	small (s)
	jambi	beside me
B.	kaan tudoora beet maa dayyix biya jambi.	If you want a house which is not small buy (one) beside me.

D 2

	seme	good, nice (s)
A.	markuub albiita seme.	The shoes you bought are nice.
	semhiin	nice (p)
B.	maraakiib fii ssuuk kullum semhiin.	The shoes at the market are all nice.
	gawi	strong
	katiir	very
A.	markuubi maa gawi katiir.	My shoes are not very strong.
	ʔajala	fast, soon
B.	kaan tudoora markuub gawi ʔamši biya ʔajala.	If you want strong shoes go buy them soon.

D 3

	jaa	came (2 ms)
	tawiil	tall, long (s)
A.	arrajul aljaa tawiil.	The man who came is tall.
	nafar	tribe
	tuwaal	tall, long (p)
B.	arrujaal fii nafara kullum tuwaal.	The men in his tribe are all tall.
	human	they
	garaagiid	strong, courageous (p)
A.	wa human kullum garaagiid.	And they are all strong.
	girgiid	strong, courageous (s)
	fattiš	look for (2 ms)
B.	kaan tudoora rajul girgiid fattiš fii nafarum.	If you want a strong man look in their tribe.

D 4

FREE DIALOG PRACTICE

A. ___1___ albiita ___2___.

1	2
beet	kwayyis
markuub	seme
jamal	kabiir

B. ___1___ alyoom kullum ___2___.

1	2
buyuut	kwaysiin
maraakiib	semhiin
jumaal	kubaar

A. _1_ maa _2_ .

1	2
kulaabi	sumaan
hamiiri	baatiliin
tuyuuri	saxayyariin

B. kaan tudoora _1_ _2_ biyu.

1	2
kelib	samiin
humaar	baatil
teer	saxayyar

IV. COMPREHENSION:

Listen to the comprehension text and answer the following questions:

1. ˀinta mašeet fii ween?
2. šunu biita fii ssuuk?
3. ˀaxtak ˀinda šunu?
4. ween rafiigak?
5. ˀabu rafiigak ˀinda šunu?
6. yaatu ˀinda maal katiir?
7. beet hana yaatu nadiif?
8. beetkum kabiir walla?
9. ween gaaˀid beetkum?
10. beetkum beˀiid min alˀuteel walla?

A 7

POSSESSIVE SUFFIXES

I. DIALOG:

	ʔusm	name
A.	ʔusmak yaatu?	What is your (ms) name?
B.	ʔusmi muusa, wa ʔinta?	My name is Moses, and you?
A.	ʔana ʔusmi yuusuf.	My name is Joseph.
	farhaan	happy (ms)
	šiftak	I saw you (ms)
B.	ʔana farhaan šiftak.	I am happy to see you.
A.	šukran.	Thank you.

II. NOTES:

1. Review the possessive suffixes listed in PS 13.

2.

a)	ʔabuuy	my father
	kitaabi	my book
b)	ʔabuuk	your (ms) father
	kitaabak	your (ms) book
c)	ʔabuuki	your (fs) father
	kitaabik/kitaabki	your (fs) book
d)	ʔabuu	his father
	kitaaba	his book
e)	ʔabuuha	her father
	kitaaba/kitaabha	her book
f)	ʔabuuna	our father
	kitaabna	our book

g)	ˀabuukum	your (p) father
	kitaabkum	your (p) book
h)	ˀabuuhum	their (m) father
	kitaabum/kitaabhum	their (m) book
i)	ˀabuuhinna	their (f) father
	kitaabhinna	their (f) book

Some possessive suffixes change their form when attached to nouns which end with a vowel. Notice, however, that in some cases c), e) and h) two varieties are possible for nouns ending with a consonant.

3. The suffix /-hinna/ 'their (f)' is not very common. Usually /-hum/ or /-um/ is used for both masculine and feminine third person plural.

III. DIALOG VARIATIONS:

D 1

A.	ˀusumki yaatu?	What is your (fs) name?
B.	ˀusmi haliime, wa ˀinti.	My name is Halima, and you?
A.	ˀusmi maryam.	My name is Miriam.
B.	keef haalik?	How are you.
A.	hamdulillaah, kwayse.	Thank God, I am fine.

D 2

A.	ˀusma yaatu?	What is his name?
B.	ˀusma yuusuf.	His name is Joseph.
	maˀa	with him.
A.	wa lbanaat almaˀa?	And the girls who are with him?
B.	ˀusmum faatime wa hawwa.	Their names are Fatima and Eve.

D 3

A.	ween beetkum?	Where is your (p) house?
B.	beetna jamb assuuk, wa beetkum?	Our house is beside the market, and yours?
A.	beetna barra min hille.	Our house is out of town.
B.	maala beetkum barra min hille.	Why is your house out of town?
	fii šaan	because
	ʔawwa	noise
	maa fii	there is not
A.	fii šaan barra ʔawwa maa fii.	Because out (there) there is no noise.

D 4

FREE DIALOG PRACTICE

A. ween __1__?	__1__
	ʔaxuuk
	xaalak
	ʔabuuki
	xaalkum
	ʔabuuhum
	ʔabuuha
B. __1__ fii tšaad.	__1__
	ʔaxuuy
	xaali
	ʔabuuy
	xaalna
	ʔabuuhum
	ʔabuuha

A. šunu ʔusum __1__ ?

1

rafiigak

rafiigi

ʔabuuha

xaala

wleedna

wleedum

ʔabuukum

xaalik

B. __1__ ʔusma __2__ .

1

rafiigi

rafiigak

ʔabuuha

xaala

wleedkum

wleedum

ʔabuuna

xaali

2

yuusuf

muusa

ʔahmad

ʔumar

IV. COMPREHENSION:

Listen to this dialog between Moses and some friends at their house in the evening. Answer the following questions:

1. /siyaad albeet/ means 'the lords of the house'. How does Moses greet his hosts?

2. How do the people of the house greet Moses?

3. /tawwal/ means 'it has been a long time'. How long has it been since the people of the house saw Moses?

4. /gaaʔid/ means 'I am here'. Can you think of other meanings you know for the word? Do you see the relationship between the different meanings?

5. Moses tells his hosts he is busy. What is the word for 'busy' in Arabic? What is the feminine form of 'busy'?

6. /xeer/ means 'good' and /inšaaʔallah/ means 'if God wills'. What is the meaning of /xeer inšaaʔallaah/?

7. /ʔarugdu/ means 'sleep'. Can you tell what the Arabic equivalent of 'good night' is?

8. To whom would you say:

/ʔargud biʔaafya/?

/ʔarugdi biʔaafya/?

9. Can you tell from the dialog what the Arabic equivalent of 'good bye' is?

10. To whom would you say:

/ʔamšu biʔaafya/?

A 8

POSSESSED NOUNS

I. DIALOG:

	jiiba	bring (2 ms)
	jiibaley	bring me
A.	jiibaley maraakiibi alʔazrag.	Bring me my black shoes.
	gaaʔidiin	they are (situated)
	fii ween	where
B.	gaaʔidiin fii ween?	Where are they?
	seriir	bed
A.	jamba seriiri alkabiir.	Beside my big bed.
B.	tudoora tagiytak alʔaxdar kulla walla?	Do you also want your green hat?
	min fadlak	please (2 ms)
A.	ʔayye, min fadlak.	Yes, please.

II. NOTES:

1.	kitaab	a book
	alkitaab	the book
	kitaabi	my book

Possessed nouns in Chad Arabic cannot take the definite article. For example one cannot say alkitaabi. Possessed nouns are considered to be definite.

2.	alkitaab alkabiir	the big book
	kitaabi alkabiir	my big book

Since possessed nouns are considered to be definite, adjectives which modify them must take the definite article. It is incorrect to say kitaabi kabiir 'my big book'.

III. DIALOG VARIATIONS:

D 1

	jiibi	bring (2 fs)
	busaat	rug, mat
A.	jiibiley busaati alˀahmar.	Bring me my red rug.
B.	gaaˀid fii ween?	Where is it?
	kursi	chair
A.	jamba kursik alkabiir.	Beside your big chair.
	saxxaan	pot
B.	tudoora saxxaanak kulla walla?	Do you want your pot too?
	šukran	thanks
A.	laa, šukran.	No, thanks.

D 2

A.	nudoora kitaabi alkabiir.	I want my big book.
B.	gaaˀid fii ween?	Where is it?
	foog	on, above
	terbeeze	table
A.	foog atterbeeze.	On the table.
B.	tudoori galamik attawiil walla?	Do you want your long pencil?
	min fadlik	please (2 fs)
A.	ˀayye, min fadlik.	Yes, please.

D 3

xulgaan	clothes
nudaaf	clean-/nadiif/ (s)
A. nudoora xulgaani annudaaf.	I want my clean clothes.
B. gaaˀidiin fii ween?	Where are they?
sanduug	box
A. fii sanduugi assaxayyar.	In my small box.
B. tudoora tagiytak annadiif walla?	Do you want your clean hat?
A. laa, maa nudoora.	No, I don't want it.

D 4

FREE DIALOG PRACTICE

A. nudoora __1__ alˀahmar.

__1__

kitaabi

markunbi

galami

tagiyti

sirwaali

B. __1__ gaaˀid fii ween?

__1__

kitaabak

markuubak

galamak

tagiytak

sirwaalak

A. jamba __1__ __2__.

__1__	__2__
seriira	alkabiir

sanduugik	alˀabyat
kursiihum	attagiil
bisaatkum	alˀaxdar
xulgaani	annadiif
baabna	alˀazrag

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions:

1. šunu tudoora?
2. kutub kam ˀindak?
3. alkitaab alkabiir hana yaatu?
4. ween gaaˀid kitaab ˀaxtak?
5. alkitaab alˀazrag hana yaatu?

C2. Answer the following questions about the dialog:

1. What does A want to buy?
2. Does B have what A wants?
3. What is the price of the white horse?
4. A thinks that the horse is very expensive. How do you say "This is very expensive" in Chad Arabic?
5. Why is the horse expensive?

A 9

THE CONSTRUCT PHRASE

I. DIALOG:

	galam ʔabuuk	your father's pencil
A.	daa galam ʔabuuk.	This is your father's pencil.
	ligiita	found (2 ms)
B.	ween ligiita galam ʔabuuy?	Where did you find my father's pencil?
	watiir xaali	my uncle's car
A.	fii watiir xaali.	In my uncle's car.
B.	šukran.	Thanks.

II. NOTES:

1.	a)	kitaab alwleed	the boy's book
	b)	kitaab kabiir	a big book
		alkitaab alkabiir	the big book

Example a) above is a possessive construction referred to as the "construct phrase". The first noun in a construct phrase is indefinite, and it is the possessed noun. The second noun is definite, and it is the possessor. Notice the difference in the use of the definite article between the construct phrase a) and the noun phrases b). When nouns are modified, their definiteness is carried over to the adjectives modifying them.

2.	kitaab xaali	my uncle's book

The second noun in a construct phrase can have either a definite article 1. a) or a possessive suffix as in the above example. The possessor cannot be an indefinite noun.

III. DIALOG VARIATIONS:

D 1

	dool	these-/daa/ (s)
A.	dool xulgaan ˀahmad.	These are Ahmad's clothes.
B.	ween ligiiti xulgaan ˀahmad?	Where did you find Ahmad's clothes?
A.	jamba seriir ˀaxuuy.	Beside my brother's bed.
B.	šukran.	Thanks.

D 2

	mindiil	scarf
	ˀamm	mother
A.	daa mindiil ˀammik.	This is your mother's scarf.
B.	ween ligiiti mindiil ˀammi?	Where did you find my mother's scarf?
	ˀaxt	sister
A.	ligiita fooga sanduug ˀaxtik.	I found it on your sister's box.
B.	šukran.	Thanks.

D 3

A.	daa beet ˀaxuuy.	This is my brother's house.
B.	ween gaaˀid beet ˀaxuuk?	Where is your brother's house?
	hine	here
	ˀiid	hand
	ˀisraay	left
	fii ˀiidak alˀisray	to your left
A.	hine fii ˀiidak alˀisraay.	Here, to your left.

geriib	close
B. daa geriib min beet xaali.	This is, close to my uncle's house.

D 4

FREE DIALOG PRACTICE

A. daa 1 2 .

1	2
galam	ʔahmad
dafdar	arrajul
markuub	alwleed
jamal	almara
	ʔabuuk
surwaal	ʔammik
suwaar	ʔaxtak
muftaah	xaalkum

B. ween ligiita 1 2 ?

1	2
watiir	arrajul
kitaab	ʔabuuy
humaar	ʔammy
mindiil	ʔaxtna
kelib	xaalna

A. ligiita fii 1 2 .

1	2
beet	wleedak
daar	xaalum
watiir	ʔabuuki
	ʔamma
	ʔaxtkum
	ʔaxuuy
	ʔammi

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Where does A live?
2. How do you ask the question "Where do you live?" in Arabic?
    a) speaking to a man
    b) speaking to a woman
3. Is the house where A lives small?
4. Who lives in the same house with A?
5. How many children does A's brother have?
6. How many among the children are boys, and how many are girls?
7. How many children go to school?
8. How do you say in Arabic "They go to school"?
9. How many of the girls are married?
10. Why are the girls not married?

A 10

NOMINAL SENTENCES

I. DIALOG:

A.	beetak seme.	Your house is nice.
	wesii	spacious
B.	ʔayye, seme wa wesii.	Yes, it is nice and spacious.
	fadaaya	yard, garden
	fadaayta	its yard
A.	wa fadaayta kulla kabiir.	And its yard is also big.
B.	ʔayye, fadaayta kabiir wa nadiif.	Yes, its yard is big and clean.

II. NOTES:

1. alkitaab kabiir	the book is big

The verb "to be" is not expressed in Arabic. This is why we call sentences like the ones above "nominal sentences" as opposed to "verbal sentences" which contain verbs.

2. a)	kitaab kabiir	a big book
	alkitaab alkabiir	the big book
b)	alkitaab kabiir.	The book is big.

Notice the difference between sentence b) and the noun phrases in a). The first noun (subject) of a nominal sentence is definite. The adjective which acts as predicate is always indefinite.

3. a)	alkitaab ʔahmar.	The book is red.
b)	kitaabi ʔahmar.	My book is red.
c)	kitaab alwleed ʔahmar.	The boy's book is red.

The subject of a nominal sentence can be either a) a noun with a definite article, b) a possessed noun, or c) a construct phrase.

III. DIALOG VARIATIONS:

D 1

A.	kitaabki seme.	Your book is nice.
	giraaya	reading
	hayyin	easy
B.	ʔayye, seme wa giraayta hayyin.	Yes, it is nice and its reading is easy.
	suwar	pictures-/suura/ (s)
A.	wa suwara kulla kwaysiin.	And its pictures are also good.
B.	ʔayye, suwara kwaysiin katiir.	Yes, its pictures are very good.

D 2

A.	watiirkum kabiir.	Your car is big.
B.	ʔayye, kabiir wa wesii.	Yes, it is big and spacious.
	loon	colour
A.	wa loona kulla seme.	And its colour is nice too.
B.	ʔayye, loon alʔahmar seme.	Yes, the red colour is nice.

D 3

	muxayyat	sewn
A.	surwaalak muxayyat kwayyis.	Your pants are well sewn (made).
	gawi	strong
B.	ʔayye, kwayyis wa gawi.	Yes, it is good and strong.

A. wa loona seme.	And its colour is nice.
B. ʔayye, loon alʔazrag seme.	Yes, the black colour is nice.

D 4

FREE DIALOG PRACTICE

A. ___1___ seme.

___1___
beetak
watiirak
markuubkum
galamki
beetna
watiirum

B. ʔayye beeti seme wa ___1___.

___1___
kabiir
wesii
kwayyis

A. wa loona ___1___.

___1___
kwayyis
seme
ʔahmar
ʔabyat

B. loon al___1___ seme katiir.

___1___
ʔazrag
ʔaxdar
ʔasfar
ʔahmar
ʔabyat

IV. COMPREHENSION:

C1. Listen to the text and answer the following questions:

1. beetak ˀinda fadaaya saxayyar walla?
2. beet ˀahmad saxayyar walla?
3. ween gaaˀid beet ˀahmad?
4. marti tudoora šunu?
5. marti tudoora beet mišil beet ˀahmad walla?

C2. Listen to the dialog and answer the following questions:

1. Where is Ahmad's car?
2. Where is Ali's car?
3. When does Omar return the car?
4. How do you say in Arabic:
   "He returns it to you".
5. How do you say in Arabic:
   "When does he return it to you?"
   a) speaking to a man.
   b) speaking to a woman.
   c) speaking to a group.

A 11

PERSONAL PRONOUNS

I. DIALOG:

A.	ˀinta ˀusmak yaatu?	What is your (ms) name?
B.	ˀana ˀusmi ˀahmad.	My name is Ahmad.
A.	wa ˀusum ˀabuuk?	And your father's name?
B.	ˀabuuy ˀusma yuusuf.	My fathers name is Joseph.

II. NOTES:

1. Review the personal pronouns listed in PS 17.

2.	ˀana wleed.	I am a boy.
	ˀana šiftak.	I saw you.

The independent personal pronouns in this unit function as subjects only. Object pronouns are different and are suffixed to the verb.

3.	a)	ˀana ˀusmi ˀali.	My name is Ali.
		ˀusmi ˀali.	My name is Ali.
	b)	ˀana šift ˀabuuk.	I saw your father.
		šift ˀabuuk.	I saw your father.

Subject personal pronouns can be omitted from a sentence when the reference is clear as shown in the above examples. In a) /ˀusmi/ 'my name' contains a possessive suffix which identifies a first person singular. In b) the verb /šift/ contains a subject marker, and hence the independent pronoun can be omitted.

III. DIALOG VARIATIONS:

D 1

A.	ʔinti kitaabik weenu?	Where is your book?
B.	ʔana kitaabi fii lbeet.	My book is at home.
A.	wa kitaab ʔaxtik?	And your sister's book?
	lekool	school
B.	kitaabha fii lekool.	Her book is at school.

D 2

	yaatum	what (p)
	ʔisaam	names
A.	ʔintu ʔisaamkum yaatum?	What are your (p) names?
B.	ʔisaamna ʔahmad wa mariam.	Our names are Ahmad and Miriam.
A.	wa ʔusum ʔabuukum yaatu?	And what is your father's name?
B.	ʔabuuna ʔusma ʔali.	Our father's name is Ali.

D 3

	min	from
A.	human min ween?	Where are they from?
B.	min ʔamriik.	From America.
A.	wa ʔintu min ween?	And where are you (p) from?
B.	ʔaniina min tšaad.	We are from Chad.

D 4

FREE DIALOG PRACTICE

A. _1_ _2_ weenu?

1	2
ʔinta	kitaabak
ʔinti	galamki
huu	dafdara
hii	mindiila
ʔintu	kitaablkum
human	galamhum

B. _1_ fii _2_.

1	2
kitaabi	albeet
galami	assuuk
dafdara	adderib
mindiila	
kitaabna	
galamna	

A. wa kitaab _1_ ?

1
rufgaanak
ʔabuuki
xaala
ʔammi
jaarkum
rafiigna

B. kitaab __1__ fii le kool.

__1__

rufgaani

ʔabuuy

xaala

ʔammak

jaarna

rafiigkum

IV. COMPREHENSION:

Listen to the following text in which the speaker talks about his family and relatives. Answer the following questions:

1. What is the speaker's occupation?
2. When does his wife help him in his work at the shop?
3. Can you tell what the Arabic word for "work" is?
4. Where do the speaker's parents live?
5. The speaker says his uncle works on a farm. What is the word for "farm"?
6. What does his aunt do?
7. What do his male cousins do?
8. His female cousins are married and live with their husbands. Can you tell what the word for "married" is? What is the singular form of the word?
9. There is no word for "cousin" in Chad Arabic. However, there are four ways of talking about different kinds of cousins. Give the Arabic equivalents for the English word "cousin".
10. With whom do the speaker's brother and sister live?

A 12

NEGATION OF NOMINAL SENTENCES

I. DIALOG:

	kabiir min	bigger than
A.	beetak kabiir min beeti.	Your house is bigger than my house.
B.	laakin beeti maa wesii katiir.	But my house is not very spacious.
	hooš	yard, garden
A.	hoošak kulla kabiir min hooši.	Your garden is also bigger than my garden.
	mišil	like, as
B.	ʔayye, walaakin maa nadiif mišil hanaak.	Yes, but not as clean as yours.

II. NOTES:

1.	ʔana maa kabiir.	I am not big.
	albineyya maa semha.	The girl is not pretty.

Nominal sentences are made negative by adding the particle /maa/ 'not' before the predicate and after the subject.

2.	alkitaab alʔahmar hana ʔabuuy maa kabiir.	My father's red book is not big.

Notice that the negative particle is added after the noun phrase which contains the subject.

III. DIALOG VARIATIONS:

D 1

A.	fadaaytik seme min fadaayti.	Your (fs) yard is nicer than my yard.
B.	laakin fadaayti maa nadiif.	But my yard is not clean.
	wasax	dirt
A.	alwasax minnik.	The dirt is from you.
B.	alwasax maa minni walaakin min jiiraani.	The dirt is not from me, but from my neighbors.

D 2

	jineena	garden
	tamaatum	tomatoes
A.	jineenitkum ʔinda tamaatum kubaar.	Your (p) garden has big tomatoes.
	sanalfaat	last year
B.	ʔayye, laakin maa katiir mišil sanalfaat.	Yes, but not as much as last year.
	basal	onions
A.	assana daa ʔindukum basal kwayyis.	This year you have good onions.
B.	ʔayye, walaakin maa seme mišil sanalfaat.	Yes, but not as good as last year.

D 3

	saaʔa	watch
A.	saaʔtak seme min saaʔti.	Your watch is nicer than my watch.

	xaali	expensive
B.	laakin maa xaali min saaʔtak.	But not more expensive than your watch.
	xaatim	ring
	dahab	gold
A.	xaatimak dahab kwayyis.	Your ring is (made out of) good gold.
	bišaabi	looks like, resembles
B.	laa maa dahab walaakin bišaabi.	No, it is not gold but it resembles (it).

D 4

FREE DIALOG PRACTICE

A. __1__ kabiir min __2__.

1	2
beetak	beeti
beeta	beetna
beetik	beeta
beetkum	beetum

B. laakin beeti maa __1__ katiir.

1
wesii
seme
kwayyis

A. wa __1__ kabiir min __2__.

1	2
hoošak	hooši
hoošna	hooškum
hoošum	hoošik
jinenti	jineentik

jineentak	jineenta
jineenitna	jineenitkum

B. ʔayye, walaakin maa __1__
mišil __2__.

1	2
nadiif	hanaay
wesii	hanaam
kwayyis	hanahuu
seme	hanaana

IV. COMPREHENSION:

Answer the following questions about the dialog:

1. Did B's brother eat today?
2. The brother is fasting. What is the Arabic word for "fasting"?
3. The brother has not eaten since Sunday. What is the word for "Sunday"?
4. Can you tell what the word for "since" is?
5. A asks how many days the fast is. Can you tell which the Arabic word for "fast" is?
6. How many days does the fast last?
7. A thinks that the fast is very difficult. How does he say in Arabic "It is very difficult."?
8. Does B think the fast is difficult?
9. B says the first week is difficult. What is the word for "week"?
10. How do you say in Arabic "the first week"?

A 13

INTERROGATION OF SENTENCES

I. DIALOG:

	maaši	going (ms)
A.	muusa maaši fii ssuuk walla?	Is Moses going to the market?
B.	laa, huu maaši fii lbeet.	No, he is going home.
	xidme	work
A.	huu ʔinda xidme alyoom walla?	Does he have work today?
	ʔambaakir	tomorrow
B.	laa, walaakin ʔinda xidme ʔambaakir.	No, but he has work tomorrow.

II. NOTES:

a)	alwleed ʔaxuuy.	The boy is my brother.
	alwleed ʔaxuuy walla?	Is the boy my brother?
b)	ʔinta ʔindak humaar.	You have a donkey.
	ʔinta ʔindak humaar walla?	Do you have a donkey.
c)	huu ʔakal.	He ate.
	huu ʔakal walla?	Did he eat?

The above example illustrate the process of forming "yes-no" questions out of statements. When /walla/ 'or' is added at the end of a statement, the statement becomes a question. Notice that the only answer you can give to such questions is either "yes" or "no". Other types of questions are formed in a different way.

III. DIALOG VARIATIONS:

D 1

	mašye	going (fs)
	sinema	cinema
A.	haliime maašye fii sinema walla?	Is Halima going to a movie?
B.	ʔayye, hii maašye fii sinema.	Yes, she is going to a movie.
A.	hii ʔinda xidme alyoom walla?	Does she have work today?
	tikammila	she finishes
	badri	early
B.	ʔayye, wallakin tikammila xidimta badri.	Yes, but she finishes her work early.

D 2

A.	ʔinta maʔzuum fii beet ʔali walla?	Are you invited to Ali's house?
	mašxuul	busy (ms)
B.	ʔayye, laakin ʔana mašxuul katiir.	Yes, but I am very busy.
	nafar šunu	what kind
A.	xidme nafar šunu ʔindak?	What kind of work do you have?
B.	ʔindi xidme gaasi katiir.	I have very hard work.

D 3

	jaaye	coming (fs)
	liib	play, dance
A.	ʔinti jaaye fii liib walla?	Are you (fs) coming to the dance?
B.	ʔayye, wa ʔaxti kulla jaaye maʔi.	Yes, and my sister is also coming with me.

gabbal	return
safar	journey, travel
A. ʔaxtik gabbalat min safar walla?	Did your sister return from her journey?
ʔamis	yesterday
B. ʔayye, gabbalat ʔamis.	Yes, she returned yesterday.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ fii liib walla?

1	2
ʔinti	maašye
ʔinta	maaši
human	maašiin
hii	maʔzuuma
huu	maʔzuum
human	maʔzuumiin
ʔinta	jaay
ʔaniina	jaayiin
hawwa	jaaye

B. ʔayye, walaakin __1__ katiir?

1
mašxuul
mašxuula
mašxuuliin

A. ___1___ ___2___ kulla walla?

1	2
ˀahmad	jaay
ˀali	maˀzuum
muusa	maaši
faatime	jaaye
hawwa	maˀzuuma
mariam	maašye
human	jaayiin
ˀaniina	maašiin
ˀiyaalak	maˀzuumiin

B. ˀayye, alˀazuuma kabiir.

IV. COMPREHENSION:

C1. Answer the following questions in Arabic:

1. yaatu maˀzuum fii beet ˀali?
2. šunu alˀudur?
3. kam ˀiyyal ˀali ˀinda?
4. alˀazuuma fii fajur walla?
5. alˀazuuma fii saaˀa kam?

C2. Answer the following questions about the dialog:

1. Ahmad is invited to Ali's house on Thursday evening. What is the Arabic word for "Thursday"?
2. /ligiit/ means 'I found'. What do you think the following idiom means: /ligiit wleed/.
3. Was the child Ali's first child?
4. Was the child Ali's first boy?
5. Who is invited with Ahmad?

A 14

INTERROGATION PLUS NEGATION

I. DIALOG:

	farhaan min	happy with
A.	ˀali maa farhaan minnak walla?	Isn't Ali happy with you?
B.	ˀayye, ˀali maa farhaan minni.*	No, Ali is not happy with me.
	sawweeta	did (2 ms)
A.	šunu sawweeta lehu?	What did you do to him?
	muxabban	angry
	sallamta	greeted (1 s)
B.	muxabban fiišaan maa sallamta.	He is angry because I did not greet (him).

II. NOTES:

1. a)	ˀinta maa kabiir walla?	Aren't you big?
b)	ˀinta maa ˀakalt walla?	Didn't you eat?

Interrogation and negation can be combined as shown above. The same rules which apply to each of these processes separately (see A 12 and A 13) apply here.

*2. a)	ˀayye, ˀana maa kabiir.	No, I am not big.
b)	laa, ˀana ˀakalt.	Yes, I ate.

Notice how the English translation of the above examples differs from the literal meaning. In a) /ˀayye/ 'yes' is translated as no and in b) /laa/ 'no' is translated as yes. The question 1. a) is a negative question; hence when /ˀayye/ is given as an answer it indicates an agreement with a negative statement. This is why you get sentences like 2. a) /ʔayye, ʔana maa kabiir./ Which literally means "Yes, I am not big." The opposite is true of 2. b) /laa, ʔana ʔakalt/ - literally "No, I ate." The no negates a negative question 1. b) and thus indicates disagreement with a negative statement.

III. DIALOG VARIATIONS:

D 1

	seme maʔa	good to
A.	muusa maa seme maʔaak walla?	Isn't Moses good to you?
B.	laa, muusa seme maʔaay.	Yes, Moses is good to me.
A.	maalaak muxabban minna?	Why are you angry with him?
B.	ʔana maa muxabban minna.	I am not angry with him.

D 2

A.	hawwa maa semha maʔaaki walla?	Isn't Eve good to you?
B.	ʔayye. hii maa semha maʔaay.	No, she is not good to me.
A.	maala? šunu sawweeti lehi?	Why? What did you do to her?
	ʔazamta	invited her
B.	muxabbana fiišaan ma ʔazamta.	She is angry because I did not invite her.

D 3

A.	human maa farhaaniin minnak walla?	Aren't they happy with you?
B.	laa, human farhaaniin minni.	Yes, they are happy with me.
	zaʔlaan	angry

A.	maalum zaʔlaaniin?	Why are they angry?
B.	zaʔlaaniin min ʔaxuuy ʔali.	They are angry with my brother Ali.

D 4

FREE DIALOG PRACTICE

A. __1__ maa __2__ minnak walla?

1	2
ʔali	farhaan
huu	zaʔlaan
hii	farhaana
human	zaʔlaaniin
faatime	zaʔlaana

B. ʔayye, maa __1__ minni.

1
farhaan
zaʔlaan
farhaana
zaʔalaaniin
zaʔlaana

A. __1__ maa __2__ minnak walla?

1	2
ʔabuuk	muxabban
ʔammak	muxabbana
human	muxabbaniin

B. laa, __1__ __2__ minni katiir.

1	2
huu	muxabban
hii	muxabbana
human	muxabbaniin

IV. COMPREHENSION:

Listen to the dialog and answer the following questions about it:

1. Ahmad saw Ali on Tuesday. What is the word for " Tuesday" in Arabic?
2. Where did Ahmad see Ali on Tuesday?
3. Did Ali think the film was good?
4. Ahmad asks Ali if he understood the film. How do you say in Chad Arabic " Did you understand the film?"
5. Did Ali understand the film?
6. Did Ahmad understand the film?
7. Ali asks Ahmad what he was going to do at night. What is the Arabic word for " night" ?
8. Where is Ahmad going?
9. Ali tells Ahmad, " I am happy to see you." How do you say it in Arabic?
10. What is the Arabic equivalent of " good-bye" ?

A 15

PAST NOMINAL SENTENCES

I. DIALOG:

	post	post office
A.	beet alkabiir daa kaan post.	This big house was a post office.
	hassa	now
B.	wa hassa šunu?	And what is it now?
	sawwo	they made
A.	hassa sawwoo lekool.	Now they made it a school.
	zamaan	time, past time
B.	zamaan lekool gaaʔid fii ween?	Where was the school?

II, NOTES:

1.	beet daa kaan post.	This house was a post office.
	beet daa zamaan post.	This house was a post office.

The words /kaan/ and /zamaan/ are used when referring to the past. They are equivalent to the English " was" or " used to be".

2.	wleedi kaan kabiir.	My son was big.
	bneyti kaanat kabiira.	My daughter was big.
	ʔiyaali kaanu kubaar.	My children were big.

While /zamaan/ is uninflected, /kaan/ is inflected for gender and number as shown in the above examples.

III. DIALOG VARIATIONS:

D 1

	bakaan	place
A.	bakaan daa zamaan hanaana.	This place used to be ours.
B.	wa hassa hana yaatu?	And whose is it now?
	jidd	grandfather
A.	hassa hana jiddi.	Now it is my grandfather's.
B.	ween kaan jiddak saakin?	Where was your grandfather living?

D 2

	traab	soil, land
A.	traab daa kaan hana ʔabuuy.	This land was my father's.
B.	wa hassa hana yaatu?	And now whose is it?
A.	hass hana muusa.	Now it Moses'.
B.	mata ʔabuuk baaʔa?	When did your father sell it?

D 3

A.	ʔaxti kaan ʔinda xidme ʔamis.	My sister had work yesterday.
B.	wa alyoom tisawwi šunu?	And what is she doing today?
A.	alyoom gaaʔide fii lbeet.	Today she is at home.
B.	šunu tisawwi ʔambaakir?	What will she do tomorrow?

D 4

FREE DIALOG PRACTICE

A. ___1___ daa kaan hana ___2___.

1	2
beet	jiddi
bakaan	ˀaxti
hooš	muusa
watiir	rafiigi

B. wa hassa hana yaatu?

A. hassa hana ___1___.

1
ˀabuuy
ˀaxuuy
xaali
wleed hana xaalti

B. ween zamaan saakin ___1___?

1
ˀabuuki
ˀaxuuki
xaalik
wleed hana xaaltik

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions in Arabic:

1. albeet alkabiir hana yaatu?
2. arrajul kaan ˀinda maal katiir walla?
3. arrajul ˀinda šunu hassa?
4. ˀabuuy zamaan ˀinda maal katiir walla?
5. hassa ˀabuuy ˀinda šunu?

C2 Answer the following questions about the text:

1. How long have we had the house?
2. My father bought the house from a man who was a big merchant. How do you say " bought" in Arabic? What is the word for " merchant" ?
3. This merchant was rich, but now he is poor and has only a little shop. What is the Arabic word for " poor" ?
4. My father was poor when he was young. How do you say " when he was young" ?
5. My mother has a servant. What is the word for " servant" in Chad Arabic?

A 16

PREPOSITIONS

I. DIALOG:

	be	in, with
	be šunu	with what
	jiit be šunu	how did you come
A.	jiit be šunu?	How did you come?
	kura	feet
	kuraay	my feet
	be kuraay	on foot, on my feet
B.	jiit be kuraay.	I came on foot.
	min ween	from where
A.	min ween jiit?	Where did you come from?
B.	min xidme.	From work.

II. NOTES:

1. Review PS 22.

2.	fii lbeet	in/to the house
	baˀd saaˀa	after an hour
	giddaam beeti	in front of my house
	maˀa ˀamma	with his mother
	beet hana muusa	Moses' house

Prepositions are used to express a variety of concepts: location, time, direction, possession, etc. Prepositions are used before definite, indefinite and possessed nouns as shown in the examples above.

III. DIALOG VARIATIONS:

D 1

A.	maašye ween?	Where are you going?
B.	maašye fii ssuuk.	I am going to the market.
	maʔa	with
A.	maʔa yaatu?	With whom?
	jaarti	my neighbor (fs)
B.	maʔa jaarti.	With my neighbor.

D 2

	le	to
	judaad	new (p)
A.	maaši le ddakaakiin aljudaad.	I am going to the new shops.
B.	ween addakaakiin dool?	Where are these shops?
	jadiid	new (ms)
A.	jamba lʔuteel aljadiid.	Beside the new hotel.
	wara	behind
	muuzee	museum
B.	alʔuteel alwara almuuzee walla?	The hotel which is behind the museum?

D 3

A.	ween gaaʔid assuuk?	Where is the market?
B.	jamba ljaamye.	Beside the mosque.
A.	ween gaaʔid aljaamye?	Where is the mosque?

giddaam	in front of, before
B. giddaam albeet alkabiir daa.	In front of this big house.

D 4

FREE DIALOG PRACTICE

A. __1__ ween?

1
maaši
maašye
maašiin

B. __1__ fii __2__.

1	2
maaši	al?uteel
maašye	lekool
maašiin	
	albeet
	assuuk

A. ween __1__ daa?

1
al?uteel
lekool
albeet
assuuk

B. __1__ __2__ alkabiir.

1	2
jamba	almuuzee
wara	aljaamye
giddaam	addukkaan
fooga	adderib

IV. COMPREHENSION:

C1. Answer the following questions about the dialog:

1. ween maašye hawwa?
2. hawwa maašye be watiir walla?
3. hawwa maašye be tayyaara walla?
4. mata tigabbil hawwa?

C2. Answer the following questions:

1. Who is going to Abeché on Wednesday?
2. What is the Arabic word for " Wednesday"?
3. What is the gender of speakers A and B?
4. Is Eve traveling by car or plane?
5. What is the word for " plane" ?
6. Ahmad tells Eve, " May you get there in good health". How do you express this in Arabic?

A 17

PREPOSITIONS PLUS POSSESSIVE SUFFIXES

I. DIALOG:

	rassala	sent (3 ms)
	jawaab	letter
A.	muusa rassala leek jawaab walla?	Did Moses send you a letter?
B.	laa, lissa maa rassala ley.	No, he has not sent me (a letter) yet.
A.	wa le Marta rassala walla?	And did he write his wife?
	baalik	maybe, perhaps
B.	baalik rassala leehi.	Maybe he wrote to her.

II. NOTES:

1. Review PS 23.

2.

jambi	beside me
fooga	over him
ma?ak	with you

Prepositions are used with possessive suffixes, which function as objects of prepositions. The shape of both the prepositions and the suffixes are sometimes changed. Refer to PS 23for a list of the most common prepositions and their different forms.

III. DIALOG VARIATIONS:

D 1

A.	ʔahmad muxabban minnak.	Ahmad is angry with you.
B.	maala muxabban minni?	Why is he angry with me?
	kidibt	lied (2 ms)
	kidibt foog	lied to
A.	fiišaan kidibt fooga.	Because you lied to him.
	warra	told
B.	yaatu warra ʔana kidibt fooga?	Who told him I lied to him?

D 2

	xatteeta	put (2 ms)
	jizlaan	wallet
A.	ween xatteeta jizlaani?	Where did you put my wallet?
	jeeb	pocket
B.	šifta fii jeebak.	I saw it in your pocket.
A.	maa gaaʔid fii jeebi.	It is not in my pocket.
	gaʔadta	sat down (2 ms)
B.	baalik gaʔadta fooga.	Maybe you sat on it.

D 3

A.	ween saakin haaruun?	Where does Haroun live?
B.	saakin jambi.	He lives beside me.
A.	jambak fii ween?	Beside you where?
	mugaabil	opposite
B.	fii beet almugaabil le beeti.	In the house opposite my house.

D 4

FREE DIALOG PRACTICE

A. ween __1__ __2__?

1	2
xatteeta	jizlaani
xatteeti	markuubi
xatteetu	kitaabi

B. __1__ alkursi.

1
foog
tihit
jamb
wara
giddaam

A. laa, huu maa __1__.

1
fooga
tihta
jamba
waraa
giddaama

B. daa huu __1__.

1
giddaamak
waraak
tihtak
jambak

IV. COMPREHENSION:

C1. Listen to the comprehension text and answer the following questions:

1. ˀahmad yaxdim ween?
2. maala ˀahmad?
3. ˀana maa rassalta jawaab le ˀahmad walla?
4. šunu rassala ley ˀaxuu?
5. šunu sawwa ˀaxuu?

C2. Listen to the dialog and answer the following questions:

1. Can you tell what gender the speakers are?
2. Did A write a letter to her husband?
3. What is the Arabic word for " write" ?
4. Who wrote the letter for speaker A?
5. Where does A's neighbor live?

A 18

DEMONSTRATIVES

I. DIALOG:

	daa	this (m)
A.	kitaab daa hana yaatu?	Whose book is this?
B.	hana ʔaxuuy.	My brother's.
	dool	these (m)
A.	wa maraakiib dool?	And these shoes?
B.	dool hana ʔaxuuy kulla.	These are my brother's, too.

II. NOTES:

1. Refer to PS 24 for a list of demonstratives in Chad Arabic.

2.	daa ʔabuuy.	This is my father.
	dool rufgaani.	These are my friends.

Demonstratives can be used by themselves as noun phrases as shown in the above examples. In such a case they act like independent pronouns.

3.	rajul daa ʔabuuy.	This man is my father.

Demonstratives can be used with nouns as shown in the above example. In such a case the noun preceding the demonstrative does not have to have the definite article.

III. DIALOG VARIATIONS:

D 1

	dii	this (f)
A.	bneyya dii hana yaatu?	Whose girl (daughter) is this?
B.	dii bneyya hana xaali.	This is my uncle's daughter.
	diik	that (f)
A.	wa diik almaašye maʔa ʔabuuk?	And that one walking with your father.
B.	diik bneyya hana xaalti.	That is my aunt's daughter.

D 2

	deelaak	those (f)
A.	banaat deelaak maašiin ween?	Where are those girls going?
B.	maašiin fii lekool.	They are going to school.
	doolaak	those (m)
A.	wa ʔiyaal doolaak?	And those boys?
	yalaabu	play (3 p)
	kura	ball
B.	maašiin yalaabu kura.	They are going to play ball.

D 3

	ʔawiin	women
	deel	these (f)
A.	ʔawiin deel saakiniin ween?	Where are these women living?
B.	hinna saakiniin fii beetna.	They are living at our house.

dool	these (m)
A. wa rujaal dool?	And these men?
B. human saakiniin fii beet ʔaxuuy.	They are living at my brother's house.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ hana yaatu?

1	2
kitaab	daa
bneyya	dii
banaat	deel
ʔiyaal	dool

B. __1__ hana __2__.

1	2
daa	haaruun
dii	ʔammi
deel	xaali
dool	xaalti

A. wa __1__ __2__?

1	2
galaam	daak
bagaraay	diik
ʔawiin	deelaak
kutub	doolaak

B. __1__ hana __2__.

1	2
daak	ʔumar
diik	aššeex
deelaak	xaali
doolaak	jaarna

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A bought a table. What is the word for " table" in Chad Arabic?
2. Where did A buy the table?
3. How much did he pay for it?
4. Was it a nice table?
5. Did B think it was cheap, expensive, or very expensive?
6. Were there other tables at that place?
7. How do you say in Chad Arabic " There are tables" ?
8. How do you say in Chad Arabic " tables of many kinds" ?
9. Can A show B where he bought the table?
10. A tells B he will take him to the place where he bought his table. How do you say in Chad Arabic " I will take you" ?

A 19

INTERROGATIVE PRONOUNS

I. DIALOG:

A.	šunu sawweeta ʔamis?	What did you do yesterday?
	mata	when
	fajur	morning
B.	mata, fajur walla ʔašiyye?	When, in the morning or the evening?
	nahaar	day
	kull	all
A.	annahaar kulla.	All day.
B.	mašeet fii xidme.	I went to work.

II. NOTES:

1. See PS 25 for a list of the most frequent interrogative pronouns.

2\.

šunu ʔusmak?	What is your name?
keef haalak?	How are you?

Notice that these interrogative pronouns are used to ask questions for which yes or no cannot be given as an answer. Refer to A 13 for "yes-no" questions.

III. DIALOG VARIATIONS:

D 1

A.	šunu ʔusmak?	What is your name?

B.	ʔusmi ʔali.	My name is Ali.
A.	jaay min ween hassa?	Where are you coming from now?
B.	jaay min ʔamriik.	I am coming from America.

D 2

	tisaafir	travel (2 ms)
A.	mata tisaafir le fraans?	When do you leave for France?
	baʔd	after
B.	baʔd yoomeen.	After two days. (Two days from now.)
A.	maʔa yaatu tisaafir?	With whom do you travel?
B.	maʔa rufgaani.	With my friends.

D 3

A.	keef tisaafir le fraans?	How do you travel to France?
	tayyaara	plane
B.	be ttayyaara.	By plane.
A.	wa keef tisaafir le ʔamriik?	And how do you travel to America.
B.	be ttayyaara kulla.	By plane also.

D 4

FREE DIALOG PRACTICE

A. keef __1__?

__1__

haalak

haalik

haalkum

jildak

martak

ʔiyaalak

B. hamdulillaah __1__.   __1__

kwayyis

kwayse

kwaysiin

A. ween __1__?   __1__

maaši

maašye

maašiin

B. fii __1__.   __1__

assuuk

albeet

addukkaan

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. What time is B going to Fort-Lamy?
2. Is he going in the morning or in the evening?
3. A asks B: " What are you going to do?" How do you say that in Chad Arabic?
4. B says he should go home. What is the word for " should" ?
5. Why does B have to go home?
6. Whom did B invite for dinner?

7. How do you say " dinner" in Chad Arabic?
8. How did A offer to take B there?
9. What is the word for " there" ?
10. What does /šukran katiir/ mean?

A 20

MORE INTERROGATIVE PRONOUNS

I. DIALOG:

A.	wleed daa yaatu?	Who is this boy?
B.	daa wleed hana ʔaxuuy.	This is my brother's son (nephew).
	weenum	where are they
	ʔaaxariin	others
A.	wa ʔiyaal ʔaxuuk alʔaaxariin weenum?	And where are your other nephews?
B.	mašo yalaabu.	They went to play.

II. NOTES:

1.	keefak	how are you
	weena	where is he
	yaatum	who are they

Some of the interrogative pronouns take possessive suffixes as shown in the above examples. Others like /mata/ and /kam/ do not.

2.	ʔinta keefak?	How are you? (literally: You how are you?)
	ʔiyaalak weenum?	Where are your sons? (literally: Your sons where are they?)
	dool yaatum?	Who are they? (literally: Those who are they?)

Notice the construction of the above sentences. When the question word is the predicate of a sentence it takes a suffix which agrees with the subject.

III. DIALOG VARIATIONS:

D 1

A.	banaat deel yaatum?	Who are these girls?
B.	deel banaat hana xaali.	These are my uncle's daughters.
A.	wa ʔiyaal xaalak weenum?	And where are your uncle's sons?
	saafaro	traveled (p)
B.	saafaro fii ʔorooppa.	They went to Europe.

D 2

	kam	how many
A.	kam ʔinyaal ʔindak?	How many sons do you have?
	xamsa	five
B.	ʔindi ʔiyaal xamsa.	I have five sons.
A.	wa kam banaat?	And how many daughters?
B.	banaat tineen.	Two daughters.

D 3

	biita	bought (2 ms)
	bekam	how much
A.	biita beetak bekam?	For how much did you buy your house?

	ʔašar ʔalif	ten thousand
B.	biita be ʔašar ʔalif riyaal.	I bought it for ten thousand riyals.
	taman	price
A.	wa kam taman watiirak?	And how much is the price of your car?
	xaali	expensive
B.	tamana xaali katiir.	Its price is very expensive.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ yaatum?

1	2
ʔiyaal	dool
banaat	deel
ʔawiin	deel

B. human hana __1__.

1
xaali
jaarna
jaarak

A. wa __1__ alʔaaxariin weenum?

1
ʔiyaala
banaata
ʔawiina

B. alʔaaxariin __1__.

1
mašo
fii fraans
fii lbeet

IV. COMPREHENSION:

Answer the following questions about the dialog:

1. Abdallah asks Omar to come in. How does he say " Come in " ?
2. Can you tell what " come in " would be when talking to:
   a) a female
   b) a group of people
3. Who does Abdallah ask about?
4. Who does Omar ask about?
5. Where are Omar's children?
6. What does Abdallah offer Omar?
7. Did Omar want tea or coffe?
8. Omar wanted his tea sweet. How do you say " sweet" in Chad Arabic?
9. The word for coffee or tea with no sugar means " bitter" in Chad Arabic. What is the word?

A 21

RELATIVE CONSTRUCTIONS

I. DIALOG:

	saafar	traveled, left
A.	alwleed alsaafar daa ʔaxuuy.	The boy who left is my brother.
B.	saafar maʔa yaatu?	With whom did he travel?
	jaa	came
A.	saafar maʔa arrajul aljaa fii beetna.	He traveled with the man who came to our house.
B.	arrajul alrafiig hana ʔabuuk daa walla?	Is this the man who is a friend of your father?

II. NOTES:

1.	arrajul aljaa	the man who came
	alwleed alsaafar	the boy who left

There is only one relative pronoun in Chad Arabic /al/. Even though this has the same form as the definite article, the /l/ does not assimilate to the following consonant.

2.	albneyya alʔaxti	the girl who is my sister
	albanaat almašo	the girls who left

The relative pronoun is used with nouns, adjectives and verbs and modifies all nouns regardless of number and gender.

III. DIALOG VARIATIONS:

D 1

A. alkitaab albiita alyoom daa xaali.	This book which I bought today is expensive.
B. biita fii dukkaan alween?	Which shop did you buy it at?
A. biita fii dukkaan alwara alpost.	I bought it at the shop which is behind the post office.
siid	owner
B. siid addukkaan aljambi daa walla?	Is this the owner of the shop which is beside me?

D 2

A. albneyya almašat dii ʔaxti.	This girl who left is my sister.
B. almašat fii ween?	The one who went where?
A. almašat fii ssuuk.	Who went to the market.
B. ʔindak ʔaxut waahid walla?	Do you have one sister?

D 3

lammeena	met
xawaal	uncles
A. arrujaal allammeena maʔaam dool xawaali.	These men whom we met are my uncles.

	min ammak	on your mother's side
	min ʔabuuk	on your father's side
B.	dool xawaalak min ʔammak walla min ʔabuuk?	Are these your maternal or paternal uncles?
A.	attineen attuwaal min ʔabuuy.	The two tall ones are on my father's side.
	kaan kee	if so
B.	kaan kee, alʔaaxariin min ʔammak.	If so, the others are on your mother's side.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ ʔaxuuk walla?

1	2
alwleed	alsaafar
arrajul	almaša
	aljaa

B. __1__ maʔa yaatu?

1
aljaa
almaša
alsaafar

A. maʔa __1__ __2__ fii beetna.

1	2
almara	aljaat
albneyya	almašat
alwleed	aljaa

B. _____ _____ jambak walla?

1	2
almara	alsaakine
albneyya	algaaʔide
alwleed	alsaakin

IV. COMPREHENSION:

Answer the following questions about the comprehension dialog:

1. /min fadlak/ means if you (ms) please. How would you say " if you please" to:
   a) a female
   b) a group of people
2. A tells B: " Please, I would like to ask you a question" . What are the Chad Arabic words for:
   a) question
   b) I ask
3. In answer to A's request, B says " go ahead" . What is the word for " go ahead" ? In the previous lesson the word meant something different. Can you remember what?
4. A wants to know where he can buy cigarettes. How do you say " cigarettes" in Chad Arabic?
5. Where can A buy cigarettes?
6. Where is the shop located?
7. A asks if he can buy matches at the shop. What is the word for " matches" ?

A 22

POSSESSIVE CONSTRUCTIONS

I. DIALOG:

A.	kutub dool hanaana walla?	Are these books ours?
B.	ʔayye, hanaakum.	Yes, (they are) yours.
A.	wa ʔaglaam dool hana yaatu?	And whose pencils are these?
B.	dool hana ʔaxwaatkum.	These are your sisters'.

II. NOTES:

1. alkitaab hana ʔabuuy. The book of my father.

One way of showing possession in Chad Arabic is using the preposition /hana/ in front of the noun which functions as possessor.

2. alwleed hanaay	my son
alkitaab hanaak	your book

/hana/ can be used with possessive suffixes as shown in the above examples. Refer to PS 27 for /hana/ as used with different suffixes. Notice that there are alternate forms which are used and equally acceptable. For instance 'his' can be /hanaaw/, /hanaahu/ or /hanahuu/, 'theirs' can be /hanaam/, /hanaahum/ or /hanaahuman/.

III. DIALOG VARIATIONS:

D 1

A.	kitaab daa hana maryam walla?	Is this book Miriam's?
B.	ˀayye, kitaab daa hanahii.	Yes, this book is hers.
A.	wa alkursi daa?	And this chair?
B.	kursi daa hana hawwa.	This chair is Eve's.

D 2

A.	albeet alkabiir hana yaatu?	Whose house is the big house?
B.	daa hana yuusuf wa maryam.	This is Joseph's and Miriam's.
A.	wa hooš daa hanaam walla?	As is this yard theirs?
B.	ˀayye, hooš daa hanaam kulla.	Yes, this yard is theirs, too.

D 3

A.	kursi daa hanaaki walla?	Is this chair yours (f)?
B.	laa, kursi daa hanahuu.	No, this chair is his.
A.	wa kutub dool hanaay walla?	And are these books mine?
B.	ˀayye, kutub dool hanaak.	Yes, these books are yours.

D 4

FREE DIALOG PRACTICE

A. kutub dool __1__ walla?

__1__
hanaak
hanaaki
hanaakum

B. ?ayye, __1__.	__1__
	hanaay
	hanaay
	hanaana
A. wa __1__ dool hana yaatu?	__1__
	?aglaam
	buyuut
	dafaadir
B. dool __1__.	__1__
	hanahii
	hanahuu
	hanaam

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A asks B if the children are his. How did he say " Are these your children?" ?
2. Is there another way to ask the question " Are these your children?" ?
3. Whose children were the children in question?
4. Where are B's children?
5. How do you ask the question " Where are your children?" ?
6. Is there another way to ask the question in 5. above?
7. A says his niece did not go to school. Why doesn't she go to school?
8. There are two ways of saying " niece" in Chad Arabic. What are they?

A 23

PAST C-C-C VERBS

I. DIALOG:

marag	went out
A. yaatu marag min albeet?	Who went out of the house?
B. jamiil marag min albeet.	Jamil went out of the house.
libis	wore
A. libis maraakiiba walla?	Did he wear his shoes?
B. ʔayye, libisaam.	Yes he wore them.

II. NOTES:

1. širib	he drank
darab	he hit

Arabic verbs are made out of a root containing consonants and of vowels. The roots of the examples above are /š-r-b/ and /d-r-b/ and they give the general meaning of "drinking" and "hitting" respectively. The vowels inserted between the consonants, usually /i/ or /a/ carry the grammatical meaning of the word. For instance, the vowels /-i-i-/ in /širib/ tell us that the subject is a third person singular.

2. širibt	I drank
širibta	you (ms) drank
širibti	you (fs) drank
širib	he drank
širibat	she drank
širibna	we drank
širibtu	you (p) drank
širibo	they drank

Verbs in the past tense have to show the person, the number, and the gender of the subject. This is done by suffixing subject markers to the verb in the third person singular: i.e. /širib/ 'he drank'.

3. širibta	I drank
širiba	he drank

These are common variations to what was listed above in Note 1. The first person singular suffix can be either /-t/ or /-ta/, and third person masculine singular suffix can be either "zero" or /-a/.

III. DIALOG VARIATIONS:

D 1

fihim	understood
kalaam	speech
A. ʔinta fihimta kalaama walla?	Did you understand what he said (his speech)?
B. ʔayye, fihimta seme.	Yes, I understood it well.
dihik	laughed
dihik foog	laughed at
A. maala dihikt fooga?	Why did you laugh at him?
B. dihikta walaakin maa fooga.	I laughed, but not at him.

D 2

A. mata maragti ʔamis?	When did you (fs) go out yesterday?
gayle	afternoon
B. maragta gayle wa mašeet fii ʔazuuma.	I went out in the afternoon and went to the party.
farde	dress
A. libisti farditki aljadiid walla?	Did you wear your new dress?
B. ʔayye, libista.	Yes, I wore it.

D 3

	širib	drank
	laban	milk
A.	ʔali širib labana walla?	Did Ali drink his milk?
	ragad	slept
B.	ʔayye, širib labana wa maša ragad.	Yes, he drank his milk and went to sleep.
	tawwal	took a long time
A.	ragad hassa walla tawwal?	Did he sleep now or some time ago?
	gibeel	before
B.	širib labana min gibeel wa ragad hassa.	He drank his milk before and slept now.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ min albeet walla?

1	2
ʔinta	maragt
ʔinti	maragti
huu	marag
hawwa	maragat
ʔintu	maragtu

B. ʔayye, __1__.

1
maragt
maragt
marag
maragat
maragna

A. fii ween ___1___ ʔamis?

1
ragadt
ragadti
ragad
ragadat
ragadtu

B. ___1___ fii beet ___2___.

1	2
ragadt	rafiigi
ragadt	rafiigti
ragad	rafiiga
ragadat	xaala
ragadna	xaalna

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. A goes to a butcher's shop and asks for "lamb", which is literally translated "sheep meat". What is "lamb" in Arabic?

2. The butcher says that lamb is finished. What is the word for "finished"?

3. When did the butcher run out of lamb?

4. The butcher asks A if he wants beef instead. Literally, "beef" is "cow meat". How do you say "beef" in Chad Arabic?

5. Did A want to buy beef?

6. How much beef did he buy?

7. Did he want his beef with or without bones?

8. What is the Arabic word for "bones"?

9. How much did A pay for the beef?

10. What is the price of one kilogram of beef?

A 24

PRESENT C-C-C VERBS

I. DIALOG:

	tamrug	go out (2 ms)
	kulla	all, each, every
	tamši	go (2 ms)
A.	tamrug kulla fajur tamši ween?	You go out every morning and you go where?
	naftur	I eat (breakfast)
B.	namši fii beet ʔaxuuy naftur.	I go to my brother's house to eat breakfast.
	futuur	breakfast
A.	wa baʔd alfutuur tamši ween?	And where do you go after breakfast?
	našrab	I drink
	gahwa	coffee
	šaay	tea
B.	namši našrab gahwa walla šaay.	I go to drink coffee or tea.

II. NOTES:

1. a)	yašrab	he drinks
	yašarbu	they drink
b)	yadrub	he hits
	yadurbu	they hit

The pattern of C-C-C verbs in the present tense is -CCVC when no suffix is present and -CVCC- when a suffix is present, as shown in the above examples. Here V stands for "vowel", which may be /i/, /a/ or /u/ depending on the verb.

2.	našrab	I drink
	tašrab	you (ms) drink

tašarbi	you (fs) drink
yašrab	he drinks
tašrab	she drinks
našrab	we drink
tašarbu	you (p) drink
yašarbu	they drink

A set of affixes are attached to the verb in the present to indicate the subject. Prefixes usually tell us about the person and suffixes about the number or gender. (Refer to PS 31 for a list of subject affixes.) Thus /-i/ stands for the feminine form of the second person singular, and /-u/ for the plural form.

3. tašarbi	you (fs) drink
tašrabi	you (fs) drink

Notice the rule about the CVCC form when a suffix is attached to the verb is not absolute. The above examples are both acceptable.

III. DIALOG VARIATIONS:

D 1

tafhami	understand (2 fs)
kalaam ʔarab	Arabic
A. tafhami kalaam ʔarab walla?	Do you understand Arabic?
B. ʔayye nafham, laakin maa katiir.	Yes, I understand, but not much.
A. wa rafiigitki tafham walla laa?	And does your friend understand or not?
šwiyya	a little
B. hii kulla tafham šwiyya.	She also understands a little.

D 2

	duruus	lessons, homework
A.	gaʔidiin taktubu duruuskum walla?	Are you writing your lessons?
B.	ʔayye, gaaʔidiin nakutbu duruusna.	Yes, we are writing our lessons.
	tarugdu	sleep (2 p)
A.	mata tarugdu?	When will you sleep?
	kammalna	we finished
B.	nargud kaan kammalna duruusna.	We will sleep when we finish our lessons.

D 3

	kalaam ʔingliiz	English
A.	ʔinta tafham kalaam ʔingliiz walla?	Do you understand English?
B.	ʔayye, nafham šwiyya.	Yes, we understand a little.
	ʔallamta	learned (2 ms)
A.	keef ʔallamta kalaam ʔingliiz?	How did you learn English?
	safaara	Embassy
B.	ʔana gaaʔid naxdim fii safaara hana ʔamriik.	I am working at the embassy of America.

D 4

FREE DIALOG PRACTICE

A.	____1____ fii dukkaan muusa walla?	____1____ tamrug tamurgi tamurgu yamrug
A.	ʔayye, ____1____ kulla yoom.	____1____ namrug namrug

namurgu

yamrug

B. šunu __1__ hinaak?   __1__

tašrab

tašarbi

tašarbu

yašrab

A. __1__ gahwa walla šaay.   __1__

našrab

našrab

našarbu

yašrab

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. The mason (person A in the dialog) visits a house on business. How does he greet the people of the house?
2. The mason's greeting is answered and a title is used. This title is used for people of different professions and means "master". What is this title?
3. What was the mason offered to drink?
4. Did he drink it?
5. The mason says he has just drunk coffee at home. What are the two Arabic words which mean "have just" in the context of this dialog?
6. The owner of the house tells the mason he will describe the job. What is the word for "describe"?

7. The owner of the house wants a wall built. What is the word for "wall"?

8. How long does it take for the wall to be built?

9. The owner of the house asks the mason to bring with him another mason. What is the Chad Arabic word for "mason"?

10. When does the mason intend to start his work?

A 25

IMPERATIVE C-C-C VERBS

I. DIALOG:

	xalag	clothes
	namšu	we go, let us go
A.	ʔalbas xalagak wa namšu fii sinema.	Put your clothes on and let us go to the movies.
B.	mudoora naktub jawaab gabul maa namšu.	I would like to write a letter before we go.
	ʔajala	hurry, fast
A.	ʔaktub ʔajala jawaabak.	Write your letter fast.
	musaajil	in a hurry
B.	maalaak musaajil?	Why are you in a hurry?

II. NOTES:

1.	ʔašrab	drink (2 ms)
	ʔadrub	hit (2 ms)

The imperative of C-C-C verbs has the same form as the present:-CCVC or -CVCC-, the prefix which is always used with the imperative is /ʔv-/.

2.	ʔašarbi	drink (2 fs)
	ʔašarbu	drink (2 p)

The suffixes which are used for the imperative are: "zero" for the second person masculine singular; /-i/ for the second person feminine singular; and /-u/ for the second person plural.

III. DIALOG VARIATIONS:

D 1

	ʔaftah	open (2 ms)
	diifaan	guests, /deef/ (s)
A.	ʔaftah albaab le ddiifaan.	Open the door for the guests.
	muftaah	key
B.	maa ʔindi muftaah.	I do not have a key.
	ʔasʔal	ask (2 ms)
A.	ʔasʔal muusa kaan ʔinda almuftaah.	Ask Moses if he has the key.
	gaal	he said
B.	muusa kulla gaal maa ʔinda.	Moses also said that he does not have it.

D 2

	ʔafham	understand (2 ms)
	yuwarri	says (3 ms)
A.	ʔafham kalaam alʔabuuk yuwarriik.	Understand what your father tells you.
B.	gaaʔid nafham.	I am understanding.
A.	maa tamrug kulla yoom fii lleel.	Do not go out every night.
	namrug ʔilla	I shall not go out except
	sabit	Saturday
B.	namrug ʔilla yoom assabit fii lleel.	I shall not go out except Saturday at night.

D 3

	saaʔa tisʔa	nine o'clock
A.	ʔamšu ʔarugdu gabul saaʔa tisʔa.	Go to sleep before nine o'clock.
B.	ʔayye, laakin nudooru nikammilu xidmitna.	Yes, but we want to finish our work.

A. kammilu xidmitkum wa ʔamšu ʔarugdu.	Finish your work and go to sleep.
B. narugdu kaan kammalna.	We shall go to sleep when we finish.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ albaab le addifaan.

1	2
min fadlak	ʔaftah
min fadlik	ʔaftahi
min fadilkum	ʔaftahu

B. ʔayye, __1__ __2__ albaab.

1	2
ʔaktub	duruusak
ʔakutibi	duruusik
ʔakutbu	duruuskum

B. hassa __1__ __2__ jawaab.

1	2
gaaʔid	naktub
gaaʔide	naktub
gaaʔidiin	nakutbu

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Ali's father calls Ali and asks him to go to the market. When a person is called, a vocative particle is used in front of the person's name. What is this particle?
2. How does Ali's father want his son to go to the market?
3. What does Ali have to do before going?
4. Does Ali obey his father's orders?

5. What does the father tell Ali to do?
6. Where is Ali told to go?
7. What kind of meat is Ali told to buy?
8. Did Ali's father want anything else beside meat? How much?
9. How does Ali promise to go?

A 26

NEGATION OF VERBS

I. DIALOG:

A.	taktib le muusa walla?	Do you write to Moses?
B.	laa, maa naktib le muusa.	No, I do not write to Moses.
A.	maala maa taktib lehu?	Why don't you write him?
B.	fii šaan huu maa yaktib ley.	Because he does not write me.

II. NOTES:

1.	maa širib	he did not drink
	maa yašrab	he does not drink

The negation of verbs is accomplished by adding /maa/ in front of the verb.

2.	maa tašrab	you (ms) do not drink
	maa tašrab	do not drink

The negation of the imperative is accomplished by adding /maa/ in front of the present form of the verb. Thus we do not say /maa ʔašrab/, but rather /maa tašrab/ which could either be an imperative or a present statement.

III. DIALOG VARIATIONS:

D 1

	gahwa	coffee
	šaay	tea
A.	tašrab gahwa walla šaay?	Would you like to drink coffee or tea?
B.	našrab gahwa.	I would like to drink coffee.
A.	maala maa tašrab šaay?	Why don't you drink tea?
	niriid	I like
B.	fiišaan maa niriida.	Because I do not like it.

D 2

A.	taftah dukkaanak alyoom walla?	Do you open your shop today?
B.	laa, maa naftaha alyoom.	No, I do not open it today.
A.	maala maa taftaha?	Why don't you open it?
	ʔiid	holiday
B.	fii šaan alyoom ʔiid.	Because today is a holiday.

D 3

	fatar	eat breakfast
A.	lissa maa fatart.	I have not had breakfast yet.
B.	maalaaki lissa maa fatarti?	Why haven't you had breakfast yet?
	badri	early
A.	maragt min beet badri.	I left the house early.
B.	ʔaniina lissa maa fatarna kulla.	We have not had breakfast yet either.

D 4

FREE DIALOG PRACTICE

A. _1_ _2_ ʔajala.

1	2
ʔašrab	labanak
ʔašrabi	labanki
ʔašrabu	labankum

B. maa _1_ laban.

1
niriida
niriida
niriidu

A. _1_ gahwa kaan maa _1_ laban.

1	2
tudoora	tiriida
tudoori	tiriidi
tudooru	tiriidu

B. laa __1__ almee min fadlak.

__1__

našrab

našrab

našarbu

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Whose friend is Moses?
2. Ahmad introduces Moses to Ali. What is the word for introduce?
3. How would you say in Chad Arabic "I would like to introduce you to my friend." ?
4. How do you say "I am glad to see you."?
5. Is Moses staying in Chad?
6. Where does Moses live?
7. Did Moses go to Chad by plane or by ship?
8. What is the Arabic word for "ship" ?
9. What does Moses want to drink?

A 27

PAST W-C-C VERBS

I. DIALOG:

wisil	reach, arrive
A. mata wisilt beet ʔamis?	When did you reach home yesterday?
mišil	like, around
hana fajur	in the morning
B. wisilt mišil saaʔa waahid hana fajur.	I arrived around one o'clock in the morning.
A. wa ʔinta mata wisilt?	And when did you arrive?
B. wisilt gabul saaʔa waahid.	I arrived before one o'clock.

II. NOTES:

1. wagad	he lit
yibis	it dried
wilidat	she delivered a baby

This class of verbs contain what is called a "weak" consonant as its first consonant. Weak consonants are /w/ and /y/.

2. wagadna	we lit
wagadtu	you (p) lit

The past of W-C-C verbs is the same as that of C-C-C verbs, and the subject affixes they take are also the same.

III. DIALOG VARIATIONS:

D 1

wildat	gave birth, delivered
A. martak wildat walla lissa?	Has your wife delivered yet?

	gariib	close, near
B.	lissa maa wildat, laakin gariib.	She has not delivered, but (it is) close.
	tawlid	she delivers
	laptaan	hospital
A.	tawlid fii laptaan walla?	Will she deliver in the hospital?
B.	ʔayye, tawlid fii laptaan.	Yes, she will deliver in the hospital.

D 2

	wagad	light (3 ms)
	naar	fire
	kee	like this, so
A.	maala wagadto naar kabiir kee?	Why did you light a big fire like this?
	wata	weather
	baarid	cold
	wata baarid	it is cold
B.	fiišaan wata baarid katiir.	Because it is very cold.
	ʔadxul	come in (2 ms)
A.	kaan wata baarid ʔaduxlu fii beet.	If it is cold come into the house.
	nagdaru	we can
B.	fii beet maa nagdaru nawgudu naar.	In the house we cannot light a fire.

D 3

	wigif	stood (3 ms)
A.	yaatu alwigifti maʔaa fii dderib?	With whom did you stand on the road?
B.	wigift maʔa wleed hana xaali.	I stood with my cousin.
A.	maalaakum wigifto fii dderib?	Why did you stand on the road?
	lammeena	we met
B.	wigifna fiišaan tawwal maa lammeena.	We stood because we had not met for long

D 4

FREE DIALOG PRACTICE

A. mata ___1___ fii beet ʔamis?

___1___

wisilt

wisilo

wisil

wisilat

wisiltu

B. ___1___ fii ___2___.

1	2
wisilt	fajur
wisilo	gayle
wisil	ʔašiyya
wisilat	saaʔa waahid
wisilna	saaʔa xamsa

A. maala ___1___ naar kabiir kee?

___1___

wagadt

wagado

wagad

wagadat

wagadtu

B. ___1___ naar fiišaan wata baarid.

___1___

wagadt

wagado

wagad

wagadat

wagadna

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. What is the name of the person being introduced?
2. Where is speaker B from?
3. Where is Abdallah from?
4. Has Abdallah been away for a long time?
5. Who arrived in Chad two days ago?
6. Where did Abdallah stop on his way?
7. Where did Abdallah stay for a week?
8. How do you say in Chad Arabic "Were you there long?"?

A 28

PRESENT W-C-C VERBS

I. DIALOG:

tawsal	arrive (2 ms)
A. mata tawsal fii ʔamriik?	When do you arrive in America?
B. nawsal baʔd subuuʔeen.	I shall arrive after two weeks.
tagif	stop (2 ms)
A. tagif ween fii derbak?	Where do you stop on your way?
ʔingliterra	England
B. nagif fii fraans wa ʔingliterra.	I will stop in France and England.

II. NOTES:

1. tawsal	you (ms) arrive
ʔawsal	arrive (2 ms Imp.)

The present and imperative forms of W-C-C verbs are the same as those of C-C-C- verbs, and the subject affixes are also the same.

2. ʔawsali	arrive (2 fs Imp.)
nawsalu	we arrive

W-C-C verbs always have the form -CCVC- even when a suffix is present. This is different from C-C-C verbs which become -CVCC- when a suffix is added.

3. tawgaf / tagif	stop (2 ms)
tawsal / tasil	arrive (2 ms)

An alternate form of W-C-C verbs is shown above. The weak consonant is dropped and the vowel between the two remaining consonants is /i/. This form is not very common, however.

III. DIALOG VARIATIONS:

D 1

	ˀawgdu	light (2 p)
	nusawwu	make, let us make
A.	ˀawgdu naar nusawwu šaay.	Light a fire, (and) let us make tea.
	sawwi	make (2 ms)
B.	kaan tudoora šaay sawwi naar ˀinta.	If you want tea make the fire yourself.
	nibii	I buy
A.	ˀintu sawwu naar.	You make the fire.
	ˀana namši nibii šaay.	I am going to buy tea.
	biiya	buy (2 ms)
	sukkar	sugar
B.	biiya šaay wa sukkar kulla.	Buy tea and also sugar.

D 2

	ˀagif	stop (2 ms)
	giddaam	forward, before
A.	ˀagif fii bakaan daa maa tamši giddaam.	Stop in this place, do not go forward.
	maala kaan	what if
B.	maala kaan mašeet giddaam?	What if I went forward?
	taga	fall (2 ms)
	nugura	hole
A.	kaan mašeet giddaam taga fii nugura kabiir.	If you go forward you will fall in a big hole.
	haffara	dug (3 ms)
B.	yaatu haffara nugura fii bakaan daa?	Who dug a hole in this place?

	naʔarfa	I know
A.	maa naʔarfa.	I do not know.

D 3

	yibis	dried (3 ms)
A.	xulgaani dool maa yibiso walla?	Haven't my clothes dried?
	yaybas	dry (3 ms)
	damman	till
B.	maa yaybasu damman ʔambaakir.	They will not dry till tomorrow.
A.	maala maa yaybasu ʔajala?	Why don't they dry fast?
	harraay	sun
	yamrug	pass (rise)
B.	fiišaan harraay maa yamrug alyoom	Because the sun will not rise today.

D 4

FREE DIALOG PRACTICE

A. mata __1__ fii __2__ ?

1	2
tawsal	ʔamriik
yawsal	tšaad
nawsal	beet
yawsalu	
tawsalu	

B. __1__ baʔd __2__.

1	2
nawsal	subuuʔeen
yawsal	yoomeen
tawsal	šahreen
yawsalu	sana
nawsalu	nuss saaʔa

A. __1__ ween fii __2__ ?

1	2
tagif	derbak
yagif	derba
nagif	derbi
yagifu	derbum
tagifu	deribkum

B. __1__ fii __2__ .

1	2
nagif	fraans
yagif	ʔorooppa
tagif	suuk
yagifu	
nagifu	

IV. COMPREHENSION:

C1. Listen to the dialog and answer the following questions in Arabic:

1. ween B maaši?
2. keef B musaafir?
3. saaʔa kam B musaafir?
4. ween yagif B fii derba?
5. mata yawsal B fii ʔamriik?

C2. Answer the following questions in English:

1. What day does the plane leave?
2. When does B have to be at the airport?
3. A asks B if he is going straight to America. What is the word he uses for "straight"?
4. How many days will B stay in Paris?
5. What day and what time of the day does B reach America?

A 29

PAST C-W-C VERBS

I. DIALOG:

	gaala	he said, told
	naam	he slept
A.	jamiil gaala ley huu maa naam ʔamis.	Jamil told me he did not sleep yesterday.
B.	maala maa naam?	Why didn't he sleep?
	waja	pain
	raas	head
	waja raas	headache
	gaasi	hard, severe
	xalla	let (3 ms)
A.	waja raas gaasi maa xallaa naam.	A severe headache did not let him sleep.
	doktoor	doctor
B.	šaaf doktoor walla maa šaafa?	Did he or didn't he see a doctor?
A.	lissa maa šaafa.	He has not (seen) yet.

II. NOTES:

1. a) gulna	we said
b) sirna	we walked

This class of verbs, C-W-C, has a weak consonant in the middle. If the weak consonant is /w/ as in /g-w-l/ 'say', the form of the past will be CuC-- as in example a) above. If the weak consonant is /y/ as in /s-y-r/ 'walk', the form of the past will be CiC-- as in b) above.

2.	gaalat	she said
	saaro	they said
	šaal	he picked up

Note 1. above applies only to the first and second persons. The third person, regardless of number and gender, has the form CaaC-- as in the above examples.

III. DIALOG VARIATIONS:

D 1

	gulta	I said, told
A.	ʔana gulta leek maa tamrug min albeet.	I told you not to go out of the house.
	saʔalt	I asked
B.	saʔalt ʔabuuy wa mašeet fii beet xaali.	I asked my father and went to my uncle's house.
A.	yaatu šifta fii beet xaalak?	Whom did you see at your uncle's house?
	lyibta	I played
B.	šifta ʔiyaal xaali wa lyibta maʔaam.	I saw my cousins and played with them.

D 2

	gaam	rose (3 ms)
	noom	sleep
	gaam min noom	woke up (3 ms)
A.	ʔabuuk gaam min noom walla?	Did your father wake up?
B.	laa, lissa maa gaam min noom.	No, he did not wake up yet.
	taʔarfa	know (2 ms)
A.	taʔarfa mata naam ʔamis?	Do you know when he slept yesterday?
	sabaah	morning
B.	maa naam damman gariib sabaah.	He did not sleep till around morning.

D 3

	šaala	take
	deen	debt, loan
	šaala ddeen	borrow (money)
A.	faatime šaalata ddeen minni.	Fatimah borrowed money from me.
	tikaffi	pay, pay back (3 fs)
B.	mata tikaffiik?	When will she pay you back?
	šahar	month
	maat	died, passed
	kaan šahar maat	when a month has passed, after a month
A.	gaalata tikaffiini kaan šahar maat.	She said she would pay me after a month.
	faddal	remain (3 ms)
B.	faddal ʔilla xamsa yoom.	There only remains five days.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ min noom walla?

1	2
ʔabuuk	gaam
ʔammak	gaamat
human	gaamo

B. laa, __1__ __2__ gariib fajur.

1	2
huu	naam
hii	naamat
human	naamo

A. __1__ ʔaxuuk fii fraans walla?

1
šaafa
šaafat
šaafo

B. __1__ ley maa __2__ ʔaxuuy.

1	2
gaala	šaafa
gaalta	šaafat
gaalo	šaafo

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Ahmad visits Moses on a holiday and they exchange the traditional greetings. Ahmad says "May the holidays be blessed." How does he say it in Arabic?
2. Moses answers Ahmad by saying "May God bless you." How does he say it in Arabic?
3. /yiziid/ means "to increase". What is the meaning of /ʔalla yiziid maalak/?
4. Moses answers Ahmad by wishing him something in his work. What does he say in Arabic, and what do you think the expression means?
5. What is the Chad Arabic equivalent of "May God keep your children."?
6. What does Moses offer Ahmad besides coffee?
7. What is the expression which Ahmad uses after he drinks and eats?
8. If /xeer/ means "goodness", can you tell what the meaning of /ʔiid bixeer/ is?
9. What is the answer to /ʔiid bixeer/? And what does it mean in English?

A 30

PRESENT C-W-C VERBS

I. DIALOG:

	guul	tell (2 ms)
A.	guul le ˀabuuk ˀana jaay fii beet.	Tell your father I am coming to the house.
	nguula	I tell
B.	nguula luu ˀinta jaay mata?	What time shall I tell him you are coming?
A.	guula luu ˀana jaay alyoom ˀašiyye.	Tell him I am coming today in the evening.
B.	seme, nguula luu kaan wisilta beet.	Good, I will tell him when I get home.

II. NOTES:

1.	naguul	I say
	yisiir	he walks

The form of the present and imperative of C-W-C verbs is CuuC- if the medial consonant is /w/ and CiiC- if the medial consonant is /y/. This applies to all persons, and the subject affixes are the same as those studied before.

2.	guul	say (m s Imp.)
	šiifi	look (f s Imp.)
	šiilu	pick up (p Imp.)

The imperative of this class of verbs takes no prefix. The suffixes are the same as those used with other verbs studied before.

3. naguul/nguul	I say
yaguul/yguul	he says

The above are variations which can occur in the form of some verbs when subject affixes are present. Notice that the first vowel can be dropped.

III. DIALOG VARIATIONS:

D 1

guumi	rise (2 fs)
A. guumi min noom.	Wake up.
harraay marag.	The sun has risen.
nguum	I rise, get up
jild	body
yooja	it aches, hurts
B. ma nagdar nguum.	I cannot get up.
jildi yoojaani.	My body hurts.
A. guumi namšu fii laptaan.	Get up, (let us) go to the hospital.
B. laa, waja hanaay maa gaasi katiir.	No, my pain is not very severe.

D 2

A. guumu ʔamšu ʔaxadmu.	Get up and go work.
ʔiyiina	we got tired
B. min fajur gaaʔidiin naxadmu.	We have been working since morning.
ʔiyiina.	We got tired.
A. šumu sawweeto?	What did you do?
šilna	we lifted
deringeel	brick
B. šilna gariib ʔalfeen diringeel.	We lifted about two thousand bricks.

D 3

A.	maa šiftak min sanalfaat.	I have not seen you since last year.
B.	ˀana kulla maa šiftak.	I did not see you either.
A.	ˀana saafart le ˀabešee.	I went to Abeché.
	sirta	I went
B.	wa ˀana sirta fii mongo.	And I went to Mongo.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ kulla yoom walla?

1	2
tišiif	rafiigak
tišiifi	rafiigtik
tišiifu	rugaankum
yišiif	rafiiga

B. laa __1__ kulla subuu.

1
nišiifa
nišiifa
nišiifum
yišiifa

A. kaan __1__ __2__ ˀindi ˀazuuma.

1	2
tišiifa	guula luu
tišiifiiha	guuli leeha
tišuufuum	guulu leem
yišiifa	guula luu

B. ˀayye, kaan __1__ fii lhille.

1
sirta
sirna
saaro

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. Who are the two speakers in this dialog?
2. Omar is asked if he is still in the village. What is his answer?
3. /wallaahi/ literally means "by God", but is used idiomatically for emphasis or assurance. What does /wallaahi gaaʔid/ mean in the context of the dialog?
4. Who tells Omar he has not seen him for a long time?
5. Why hasn't Omar been seen?
6. Where has he been staying?
7. Omar says he is building his house before autumn comes. What is the Arabic word for "autumn"?
8. Ahmad tells Omar "may God help you." How does he say it in Chad Arabic?
9. How does Omar say "Thanks a lot"?

A 31

PAST C-C-W VERBS

I. DIALOG:

	ligiya jawaab	received a letter
A.	ʔana ligiita jawaab ʔamis min ʔumar.	I received a letter yesterday from Omar.
B.	katab leek min ween?	From where did he write you?
A.	katab ley min fraans.	He wrote to me from France.
B.	šunu maša ysawwi fii fraans?	What did he go to do in France?
A.	maša yšiif ʔaxuu.	He went to see his brother.

II. NOTES:

1. For the past form of C-C-W verbs, i.e. verbs containing a weak final consonant, refer to PS 38.

2.	maša	he went
	ligat	she found

The past form of this class of verbs is usually CVCV- for the third person as shown above.

3.	ligiit	I found
	mašeena	we walked

Notice that for the first and second persons the vowel before the suffix is long. It is difficult to know whether the vowel should be /ii/ or /ee/ and it has to be learned for different verbs.

4.	liga/ligiya	he found
	ligat/ligiyat	she found
	ligo/ligiyo	they found

Notice that there are two alternate forms for this verb in the third person. Both are correct and acceptable.

III. DIALOG VARIATIONS:

D 1

	albaarih	yesterday
A.	albaarih mašeena fii sinema.	Yesterday we went to the movies.
B.	mašeetu šiftu šunu?	What did you go to see?
A.	šifna film hana Cowboy.	We saw a cowboy movie.
	hawaan	bad
B.	ligiituu seme walla hawaan?	Did you find it good or bad?
A.	ligiina seme katiir.	We found it very good.

D 2

	wagat	she fell
A.	albneyya wagat min seriir.	The girl feel off the bed.
B.	kikeef wagat?	How did she fall?
	dardagat	she rolled over
A.	gaaʔide tunuum wa dardagat.	She was sleeping and she rolled over.
	ʔaaxar	another
B.	xalliya tunuum fii bakaan ʔaaxar.	Let her sleep in another place.

D 3

	gareet	read (2 ms)
A.	gareet jawaabak walla lissa.	Have you read your letter yet?
B.	ʔayye, gareeta.	Yes, I read it.
	xabar	new
A.	ligiita xabar seme walla hawaan?	Did you receive good or bad news?
B.	xabar seme, hamdulillaah.	Good news, thank God.

D 4

FREE DIALOG PRACTICE

A. ___1___ ___2___ jawaab min muusa.

1	2
ʔana	ligiita
huu	liga
hii	ligat
ʔaniina	ligiina
human	ligo

B. katab ___1___ min ween?

1
leek
luu
leehi
leekum
leem

A. min fraans. maša maʔa ___1___.

1
xaala
ʔaxta
ʔabuu
ʔamma

B. šunu ___1___ ___2___?

1	2
maša	ysawwi
mašat	tisawwi
mašo	yisawwu

A. ___1___ ___2___ faatime.

1	2
maša	yšiif
mašat	tišiif
mašo	yišiifu

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Can you tell which speaker is a male and which is a female?
2. Can both speakers be females?
3. A asks B to accompany him/her to the market. How do you say "accompany me"?
4. What does A want to buy?
5. A has plenty of what she wants to buy. Why does she want another one?
6. How much did A pay for what she bought the previous week?
7. Does B think this is a good price?
8. Does B agree to accompany A?

A 32

PRESENT C-C-W VERBS

I. DIALOG:

A.	guum ˀamši fii lekool.	Get up and go to school.
B.	laa, alyoom maa nudoora namši lekool.	No, today I do not want to go to school.
A.	maala maa tudoora tamši lekool?	Why don't you want to go to school?
	jildi yoojaani	I am sick
B.	fiišaan jildi yoojaani šwiyya.	Because I am a little sick.

II. NOTES:

1. Review PS 39.

2.	talga	you (ms) find
	talgi	you (fs) find
	talgu	you (p) find

The present and imperative of C-C-W verbs is -CCV-, e.g. /talga/, /tamši/. When a suffix is added, e.g. /-i/ or /-u/ the first vowel in a sequence of two vowels is dropped. e.g. /talga/+ /-i/ gives /talga + i/, but since the /a/ is dropped, we get /talgi/ 'you (fs) find'.

3.	ˀamšu	walk (p Imp.)
	ˀalga	find (ms Imp.)

The imperative prefix is used with this class of verbs. The suffixes are the same as for other imperatives, and the vowel dropping rule in 2. above applies to suffixes. e.g. /ˀamši/+ /-u/ gives /ˀamšu/.

III. DIALOG VARIATIONS:

D 1

A.	nagdar namši maʔaak walla?	Can I go with you?
B.	tamši maʔaay fii ween?	Go with me where?
A.	bakaan alʔinta maaši.	The place where you are going.
B.	ʔana maaši beʔiid.	I am going far.

D 2

	min fadlak	if you please
	ʔagri	read (2 ms)
A.	min fadlak ʔagri ley jawaab daa.	Please read this letter for me.
	nagri	I read
B.	seme, jiiba nagrii leek.	Good, get it and I will read it for you.
A.	tagdar tagri kalaam ʔingliiz walla.	Can you read English.
B.	ʔayye, nagri kalaam ʔingliiz seme.	Yes, I read English well.

D 3

	nabda	I begin
A.	nabda xidme fii saaʔa waahid ʔašiyye.	I begin work at one o'clock p.m.
	haami	hot
	wata haami	it is hot
B.	fii saaʔa waahid wata haami katiir.	At one o'clock it will be very hot.
	ʔilla nabda	I must start
	nikammil	I finish
A.	ʔilla nabda fii saaʔa waahid le nikammil ʔajala.	I must begin at one to finish fast.
	naʔawwin	I help
B.	kaan kee naji naʔawwinak.	If so I will come and help you.

D 4

FREE DIALOG PRACTICE

A. 1 2 maʔaay fii sinema.

1	2
guum	ʔamši
guumi	ʔamši
guumu	ʔamšu

B. alyoom maa 1 2.

1	2
nudoora	namši
nagdar	namšu
nudooru	
nagdaru	

A. maala maa 1 ?

1
tamši
tamšu
tudoori
tudooru
tagdar

B. fiišaan ʔambaakir 1 xidme.

1
nabda
nabdu
namši
namšu

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. What sex are the two speakers?
2. What does A want B to do for him/her?
3. B is willing to do what A asked, but he cannot do it then. Why?
4. When is B going to have time?
5. /taˀaali/ is the imperative form of the verb "to come". Is this a feminine or a masculine form?
6. What are the two other imperative forms of /taˀaali/ and with what persons are they used?
7. B asks A if she has stamps. What is the word for "stamps"?
8. Does A have stamps?
9. Where are stamps bought?

A 33

PAST $C_1C_2C_2$ Verbs

I. DIALOG:

	lammeet	met (2 ms)
A.	lammeet maˀa ˀali walla?	Did you meet Ali?
B.	ˀayye, lammeet maˀa fii dderib.	Yes, I met him on the road.
	sawa	together
A.	šunu sawweetu sawa?	What did you do together?
	šey	thing
	hajjeena	we talked
B.	maa sawweena šey.	We did not do anything.
	hajjeena bes.	We talked only.

II. NOTES:

1.	madda	he extended
	habbat	she loved
	daggo	they knocked

$C_1C_2C_2$ verbs contain medial and final consonants which are identical, e.g. /h-b-b/ 'love'. The past tense form of such verbs is $C_1aC_2C_2$ V-. The vowel for the third person is always /a/.. Note that the rule about dropping the first vowel applies here, too, e.g. /dagga + o/ gives /daggo/, as in the example above.

2.	maddeet	I extended
	habbeetu	you (p) loved

The vowel before the subject suffixes in the first and second persons is /ee/ as shown above.

III. DIALOG VARIATIONS:

D 1

A.	šunu sawweeti alyoom?	What did you do today?
	gaššeeta	I swept
	raššeeta	I sprinkled
B.	gaššeeta albeet wa raššeeta.	I swept the house and sprinkled it.
A.	wa šunu ʔaaxar sawweeti.	And what else did you do?
	sabbeeta	I poured
	almee	water
	jaraayir	jugs, jars
B.	sabbeeta almee fii jaraayir.	I poured water into jugs.

D 2

	salleetu	prayed (2 p)
	ʔiše	evening prayer
A.	salleetu ʔiše walla lissa?	Have you prayed the evening prayer yet?
	ʔazzaani	muezzin (the one who calls for prayer)
	ʔazzan	called for prayer (2 ms)
B.	lissa alʔazzaani maa ʔazzan.	The muezzin has not called for prayer yet.
	tamma	finished
	alwakit tamma	it is time
A.	laakin alwakit tamma.	But it is time.
	yʔazzin	he calls for prayer
B.	ʔayye, wa alʔazzaani yʔazzin geriib.	Yes, and the muezzin will call for prayer soon.

D 3

	desseetu	put (2 p)
A.	dasseetu ʔiyaalkum fii lekool walla?	Did you put your children in school?
B.	ʔayye, dasseenaam fii lekool.	Yes, we put them in school.
	yagru	read, study (3 p)
A.	gaaʔidiin yagru seme walla?	Are they studying well?
B.	ʔayye, gaaʔidiin yagru seme.	Yes, they are studying well.

D 4

FREE DIALOG PRACTICE

A. šunu __1__ __2__ alyoom?

1	2
ʔali	sawwa
ʔinta	saweeta
ʔinti	sawweeti
ʔintu	sawweeto
human	sawwo

B. __1__ fii aljaamye wa __2__.

1	2
maša	salla
mašeet	salleet
mašeena	salleena
mašo	sallo

A. wa maʔa yaatu __1__?

1
lamma
lammeet
lammeeti
lammeetu
lammo

B. 1 maʔa alfakiih

1

lamma

lammeet

lammeena

lammo

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Which house is bigger than B's first house?
2. B says it is not too big, but nice. How does he say "too big"?
3. Does A think the house is small?
4. Does A think the house is dirty?
5. What did B's wife do to the house?
6. What did B do with his first house?
7. A asks B if he paid for his new house. What is the Chad Arabic word for "pay"?
8. Did B pay for his new house?
9. How is the price of the new house?

A 34

PRESENT $C_1C_2C_2$ VERBS

I. DIALOG:

	nugušša	I sweep
	baˀdeen	afterwards, later
A.	nugušša albeet hassa walla baˀdeen?	Shall I sweep the house now or afterwards?
	gušša	sweep (2 ms)
B.	kaan tudoora gušša hassa.	Sweep it now if you want.
A.	laa, nudoora nugušša baˀdeen.	No, I want to sweep it later.
B.	gušša wakit tudoora.	Sweep it any time you want.

II. NOTES:

1.	nimidda	I extend
	nuduggu	we knock
	yimiddu	They extend

The present and imperative forms of $C_1C_2C_2$ verbs is $-C_1VC_2C_2a-$, where V is /i/ or /u/. Notice how the /a/ is dropped when a suffix is added.

2.	midda	extend (ms Imp.)
	middi	extend (fs Imp.)
	duggu	knock (p Imp.)

The imperative follows the same rules as the present. Thus the vowel in /madda/ become /i/ as in /midda/, and in /dagga/ it becomes /u/ as in /dugga/. The vowel dropping rule applies here too, e.g. /dugga + u/ gives /duggu/.

III. DIALOG VARIATIONS:

D 1

A.	xalliini nisawwi xidimti.	Let me do my work.
B.	xidme šunu ˀindak?	What work do you have?

A.	ʔindi xidme katiir laakin maa ʔindi wakit.	I have a lot of work but I do not have time.
	nuss	half, part
B.	kaan kee sawwi nussa hassa wa nussa ʔambaakir.	If so, do part of it now and part of it tomorrow.

D 2

	dussa	put (2 ms)
	xumaam	stuff
	daaxil	inside
A.	dussa alxumaam daaxil fii albeet.	Put the stuff inside in the house.
	buruuš	mats
	karaasi	chairs
B.	alburuuš wa alkaraasi kulla walla?	The mats and the chairs too?
	lumm	gather (2 ms)
	daxxil	bring in (2 ms)
A.	lummum wa daxxilum kullum.	Gather them and bring them all in.
B.	ʔayye, nulummum wa nidaxxilum daaxil.	Yes, I shall gather them and take them inside.

D 3

A.	tudoora gahwa walla?	Would you like some coffee?
	subba	pour (2 ms)
	funjaal	cup
B.	ʔayye, subba ley šwiyya fii funjaal.	Yes, pour me a little in a cup.
A.	kaan maa tudoora gahwa nisawwi leek šaay.	If you do not want coffee I will make tea for you.

kafa	enough
B. laa, gahwa bes kafa.	No, only coffee is enough.

D 4

FREE DIALOG PRACTICE

A. __1__ gahwa le addiifaan.	__1__
	subba
	subbi
	subbu
	sawwi
	sawwo
B. haadir. __1__ šoxol kulla walla?	__1__
	nisawwi
	niswwu
A. ʔayye, __1__ albeet kulla.	__1__
	gušša
	gušši
	guššu
	rušši
	rušša
	ruššu
B. __1__ albeet baʔdeen.	__1__
	nugušša
	nurušša
	nuguššu
	nuruššu

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Does B know what he is going to do tonight?
2. What does A suggest they do?
3. Why doesn't B want to go to the party?
4. What does A ask B to do for him?
5. Can B do what A asks?
6. What did B sell?
7. What does A finally suggest they do?
8. Who does A want to meet?
9. What does B want A to tell him?
10. When are A and B going to meet again?

A 35

PAST QUADRILITERAL VERBS

I. DIALOG:

	dawwas	fought (3 ms)
A.	ʔali dawwas maʔa rafiiga.	Ali fought with his friend.
B.	maa taʔarfa maala dawwaso?	Don't you know why they fought?
	ʔayyar	insulted (3 ms)
A.	ʔali ʔayyara.	Ali insulted him.
	xaltaan	wrong (ms)
B.	kaan kee ʔali xaltaan.	If so Ali is wrong.

II. NOTES:

1. Review PS 42.

2\.

kassart	I broke
šaglab/šaglaba	he turned over
laglagna	we rattled

Quadriliteral verbs contain four consonants in their roots. The past form of these verbs is always CaCCaC- as in the above examples. The subject suffixes used with these verbs are the same as those mentioned earlier.

III. DIALOG VARIATIONS:

D 1

	šaglab	turned over (3 ms)
A.	ʔamis ʔali šaglab be watiira.	Yesterday Ali turned over in his car.
B.	kikeef šaglab?	How did he turn over?
	taaraš	hit (3 ms)
A.	taaraš maʔa watiir.	He hit a car.
B.	marag ʔaafya ʔinšalla.	I hope he was safe.

D 2

	nagnag	muttered (3 ms)
A.	maala haruun nagnag kee?	Why did Haroun mutter so?
	haaraj	scolded (3 ms)
B.	ʔabuu haaraja.	His father scolded him.
A.	maala ʔabuu haaraja?	Why did his father scold him?
	kassara	broke (3 ms)
B.	fiišaan kassara aššawwaafa.	Because he broke the mirror.

D 3

	kallamt	I spoke
	safiir	ambassador
A.	kallamt maʔa assafiir be kalaam ʔarab.	I talked to the ambassador in Arabic.
	ʔallam	learned (3 ms)
B.	ween ʔallam kalaam ʔarab?	Where did he learn Arabic?
A.	huu tawwal fii tšaad.	He has been in Chad for a long time.
B.	yikallim seme walla šiyya.	Does he speak well or a little?

D 4

FREE DIALOG PRACTICE

A.	__1__ maʔa assafiir be kalaam ʔingliiz.	__1__
		kallamt
		kallam
		kallamat
		kallamna
		kallamo

B. ween ___1___ kalaam ʔingliiz.

___1___
ʔallamta
ʔallam
ʔallamat
ʔallamtu
ʔallamo

A. ___1___ fii ʔamriik fii lekool.

___1___
ʔallamta
ʔallama
ʔallamata
ʔallamna
ʔallamo

B. ___1___ fii ʔamriik walla?

___1___
tawwalt
tawwal
tawwalat
tawwaltu
tawwalo

IV. COMPREHENSION:

Listen to the dialog and answer the following questions:

1. What is the matter with Moses?
2. B fought with Moses. What is the word for "he fought"?
3. Why did B fight with Moses?
4. Why did Moses insult B?
5. Why didn't B greet Moses?
6. How long has it been since B and Moses talked to each other?
7. What did Moses tell A?
8. Is B ready to talk to Moses?

A 36

PRESENT QUADRILITERAL VERBS

I. DIALOG:

sallim	greet (2 ms)
A. sallim ley ʔabuuk kaan mašeet beet.	Greet your father for me if you go home.
B. ʔabuuy maa gaaʔid fii beet.	My father is not at home.
yigabbil	return (3 ms)
A. maa taʔarfa mata yigabbil?	Don't you know when he will return?
B. baalik yigabbil šahar aljaay.	Maybe he will return next month.

II. NOTES:

1. nilaglig	I rattle
nišaglibu	we turn over

The present form of quadriliteral verbs is -CaCCiC-. The prefixes and suffixes used as subject markers are the same as those studied before.

2. šaglib	turn over (ms Imp.)
lagligi	rattle (fs Imp.)
kassiru	break (p Imp.)

The imperative of quadriliteral verbs is the same form as the present. However, this class of verbs takes no imperative prefix as shown in the examples above.

III. DIALOG VARIATIONS:

D 1

tilagliga	rattle, shake (2 ms)
hatab	wood
tikassir	break (2 ms)
A. maa tilagliga hatab daa tikassira.	Don't shake the wood, you will break it.

B.	hatab daa gawi maa yikassir.	This wood is strong, it will not break.
	lagligiin	shaking
A.	walaakin be lagligiinak daa yikassir.	But it will break due to your shaking.
	xalleta	I left
B.	kaan taʔarfa yikassir xalleeta.	If you know it would break I will leave it.

D 2

	ʔamrug	take, draw (2 ms)
	biir	well
	barrid	bathe (2 ms)
A.	ʔamrug almee min albiir wa barrid.	Draw water from the well and bathe.
	xalaas	already
B.	barradt xalaas gibeel fajur.	I have already had a bath before dawn.
	battaan	also, another time
A.	barrid battaan.	Bathe another time.
B.	nibarrid battaan gabul nanuum.	I will bathe again before I sleep.

D 3

A.	kassira ley hatab daa nisawwi naar.	Chop this wood for me, I want to start a fire.
B.	nikassira be šunu?	With what shall I chop it?
	faas	axe
	ladaaya	cooking
	beet ladaaya	kitchen
A.	šiil faas daa algaaʔid fii beet ladaaya.	Take this axe which is in the kitchen.

narfaʔa	I lift

B. faas daa tagiil maa nagdar narfaʔa. This axe is heavy I cannot lift it.

D 4

FREE DIALOG PRACTICE

A. __1__ mata __2__ min safar?

1	2
taʔarfa	yigabbil
taʔarfi	tigabbil
taʔarfu	yigabbilu
yaʔraf	
taʔraf	

B. __1__ baʔd šahreen.

1
yigabbil
tigabbil
yigabbilu

A. __1__ ley kaan __2__.

1	2
sallima	gabbal
sallimum	gabbalat
	gabbalo

B. šukran katiir.

IV. COMPREHENSION:

Listen to the comprehension dialog and answer the following questions:

1. Can you tell the sex of the speakers? If not, why not?
2. Where is B's brother?
3. When will he return?
4. Has he been there for a long time?
5. Does B's brother send letters to his family?

6. How often does he write?

7. What language did he learn? Does he speak it well?

8. What does A want B to do when he/she writes.

A 37

PAST "HAMZA" VERBS

I. DIALOG:

	xada	lunch
A.	ʔakaltu xada walla lissa?	Have you eaten lunch yet?
	narju	we wait
B.	lissa gaaʔidiin narjuuk.	We are still waiting for you.
A.	ʔana ʔakalt xalaas fii beet ʔiisa.	I have already eaten at Isa's house.
	tixaddi	have lunch (2 ms)
B.	walaakin maa warreetna tixaddi barra.	But you did not tell us you would eat out.

II. NOTES:

1.	saʔal/saʔala	he asked
	ʔakal/ʔakala	he ate

This class of verbs contain a "hamza" /ʔ/ as one of its consonants. In Chad Arabic verbs which contain /ʔ/ as a last consonant are very rare.

2.	ʔakalna	we ate
	saʔalo	they asked
	ʔabat	she refused

The past tense of these verbs is the same as C-C-C verbs if the verb contains no weak consonant. In the case of /ʔabat/ 'she refused', the verb behaves like a C-C-W verb since its last consonant is weak.

III. DIALOG VARIATIONS:

D 1

ʔanteet	I gave
gurus	money

	ʔakal	spent (3 ms)
A.	ʔanteeta gurus le muusa wa ʔakala.	I gave money to Moses and he spent it.
B.	maala ʔanteeta luu?	Why did you give it to him?
	yakrub	hold, keep (3 ms)
A.	ʔanteeta luu le yakruba ley.	I gave it to him to keep for me.
B.	baalik yigabbila leek baʔdeen.	Maybe he will return it to you later.

D 2

	ʔabeet	refused (2 ms)
	tiʔaddi	accompany (2 ms)
A.	maala ʔabeet tiʔaddiini?	Why did you refuse to accompany me?
	mašxuul	busy (ms)
B.	maa ʔabeet. ʔana mašxuul bes.	I did not refuse. Only I am busy.
	šaxal	kept busy (3 ms)
	taʔaba	refuse (2 ms)
A.	šaxalak šunu damman taʔaba tiʔaddini?	What kept you busy that you refused to accompany me?
B.	hassa ʔana maa mašxuul.	Now I am not busy.
	niʔaddiik bakaan altudoora.	I'll accompany you any place you want.

D 3

A.	ʔanteetu jawaab daa le siida walla?	Did you give this letter to its owner?
B.	laa, ʔanteena le marta.	No, we gave it to his wife.
A.	maala ʔanteetuu le marta?	Why did you give it to his wife?
	tanti	she gives
B.	fiišaan gaalata tantii le rajula.	Because she said she would give it to her husband.

D 4

FREE DIALOG PRACTICE

A. __1__ walla lissa?

1
ʔakalt
ʔakalti
ʔakaltu
ʔakalo

B. laa, lissa __1__.

1
narjook
yarjook
maa ʔakalna
maa ʔakalo

A. __1__ __2__ fii dderib.

1	2
ʔahmad	ʔaxxarni
maryam	ʔaxxaratni
rufgaani	ʔaxxarooni

B. šunu __1__ leek?

1
gaala
gaalat
gaalo

IV. COMPREHENSION:

C1. Notes: Following are some notes which are helpful in understanding the comprehension text in this lesson:

1. yasʔalu ʔideen--to ask for the hand of... in marriage.
2. jiina bixeer--we came hoping. literally, we came with goodness.
3. fikrak--your mind, opinion. šunu fikrak--what is your opinion?
4. suʔaalna--our request.

5. ʔeeb--fault, wrong.

6. naškuruukum--we thank you.

7. muhur/muhr--dowery, the total amount which the groom pays and promises to pay the bride.

8. naas--people.

ʔintu naasna--you are our people.

9. jinee--guinea, gold pound.

C2. Listen to the comprehension text and answer the following questions:

1. Where did Omar's father and mother go?

2. Why did they go there?

3. Whom did Omar want to marry?

4. Does Abdul Rahman want his daughter to be married to Omar?

5. Does Abdul Rahman think that Omar has many faults?

6. Who starts to talk about the dowery?

7. Was Abdul Rahman hospitable to Omar's parents? What did he say to indicate that?

8. How much does Abdul Rahman ask for his daughter's dowery?

A 38

PRESENT "HAMZA" VERBS

I. DIALOG:

	ʔaakul	eat (2 ms)
	ʔakil	eating, food
A.	ʔaakul ʔakil daa wa kammila.	Eat this food and finish it.
B.	maa nagdar nikammila.	I cannot finish it.
	jaʔaan	hungry (ms)
A.	maalak, maa jaʔaan walla?	Why, aren't you hungry?
	batn	belly, stomach
	malaan	full (ms)
B.	ʔayye, batni malaan.	No, my stomach is full.

II. NOTES:

1.	nasʔal	I ask
	ʔasʔal	ask (ms Imp.)

The present and imperative of this class of verbs is the same as that of C-C-C verbs, and the subject affixes used are the same.

2.	naakul	I eat
	ʔaakuli	eat (fs Imp.)

Verbs which have /ʔ/ as the first consonant drop it in the present and the imperative. Thus if /na-/ is added to /ʔakul/ it becomes /naakul/, 'I eat'. The same is true of the imperative when the prefix is added.

III. DIALOG VARIATIONS:

D 1

	tiʔammina	trust (2 ms)
A.	maa tiʔammina le haruun.	Do not trust Haroun.
B.	maala maa niʔammina?	Why shouldn't I trust him?

galb	heart
A. fiišaan galba maa seme.	Because he does not have a good heart.
B. šunu sawwa leek?	What did he do to you?

D 2

A. maala ʔahmad maa yaakul?	Why doesn't Ahmad eat?
ʔajab	pleased (3 ms)
B. maa yaakul fiišaan ʔakil daa maa ʔajaba.	He does not eat because he does not like the food.
A. ʔakil nafar šunu yudoora?	What kind of food does he want?
laham	meat
B. yudoora ʔilla laham.	He only wants meat.

D 3

yiʔajjib	pleases (3 ms)
A. markuubak daa yiʔajjibni.	I like your shoes.
buuti	cheap
B. buuti wa katiir fii ssuuk.	It is cheap and common in the market.
A. fii dukkaan alween biita?	In what shop did you buy it?
talga	find (2 ms)
ʔayya	any
B. talgaa fii ʔayya dukkaan.	You will find it in any shop.

D 4

FREE DIALOG PRACTICE

A. __1__ maa __2__ ?

1	2
maala	yaakul
maalak	taakul
maalum	yaakulu

B. fiišaan ʔakul daa maa __1__ .

1
yiʔajjiba

yiʔajjibni

yiʔajjibum

A. šunu __1__?

1
yudoora
tudoora
yudooru

B. __1__ __2__ riz wa laham.

1	2
yudoora	yaakul
tudoora	taakul
nudoora	naakul
yudooru	yaakulu

IV. COMPREHENSION:

C1. Notes:

1. waafago--they agreed.
2. kulla šey--everything.
3. taani--second, next.
4. fakiih--the Moslem clergyman.
5. faatya--engagement.
6. mugaddam--the money paid to the bride in advance.
7. muʔaxxar--the money paid to the bride later in case of divorce.
8. suura--a chapter of the Koran.
9. xuraan--Koran, the Moslem Holy Book.
10. ʔaxiide--wedding.
11. warro--they appointed.
12. ʔariis--groom.

13. ʔaruus--bride.

14. raaxo--they wandered.

15. liʔib--play, dance

16. farah--joy, merriment.

C2. Listen to the comprehension text, which is continued from the previous lesson, and answer the following questions:

1. After the parents of the bride and the groom agreed, whom did they call?
2. Who came the next day for the engagement?
3. How much was Omar to pay the bride in advance?
4. How much was he to pay her in case of divorce?
5. What did the /fakiih/ read for the engagement?
6. For when was the wedding appointed?
7. Who went to the bride's house on the wedding day?
8. Where was the bride taken and how?
9. How long was the wedding celebrated?
10. What did the people do at the groom's house in celebration of the wedding?

A 39

THE FUTURE AND THE PROGRESSIVE

I. DIALOG:

A.	mata tamši fii ʔamriik?	When will you go to America?
B.	namši fii ʔamriik sanaljaay.	I will go to America next year.
A.	wa mata tigabbil?	And when will you return?
B.	nigabbil baʔd sanateen.	I will return after two years.

II. NOTES:

1.	namši ʔambaakir	I will go tomorrow
	naakulu baʔd saaʔa	We will eat in an hour

There is no separate form of the verb in the future. To express the future the present form of the verb is used with an adverb of time which refers to the future.

2.	gaaʔid naakul	I am eating
	gaaʔide tamši	she is going
	gaaʔidiin yikallimu	they are talking

The progressive or continuous action is expressed by using /gaaʔid/ in front of the verb. Notice that /gaaʔid/ is inflected for gender and number as shown in the above examples.

3.	gaaʔid yaakul ʔamis	He was eating yesterday

The past progressive idea is expressed by using /gaaʔid/ in front of the verb and a time adverb referring to the past.

III. DIALOG VARIATIONS:

D 1

A.	baʔd saaʔa namši nibarrid.	After an hour I am going to take a bath.
B.	maala maa tibarrid hassa?	Why don't you take a bath now?

A. hassa gaaʔid naktub jawaab.	Now I am writing a letter.
B. nigabbil nišiifak baʔd saaʔateen.	I shall return to see you after two hours.

D 2

A. tigabbil mata min safarak?	When do you return from your journey?
B. nigabbil baʔd xamsa yoom.	I will return after five days.
tugʔud	stay (2 ms)
A. kaan gabbalt tugʔud walla tamši battaan?	When you return will you stay or leave again?
le hadda	until
ʔaaxir	end
B. nugʔud le hadda ʔaaxir aššahar.	I will stay till the end of the month.

D 3

A. gaaʔide tamši mata fii ssuuk?	When are you going to the market?
B. ʔana maa namši fii ssuuk alyoom.	I will not go to the market today.
A. šunu tisawwi le xada?	What will you do for lunch?
riz	rice
B. nisawwi riz be laham.	I will make rice with meat.

D 4

FREE DIALOG PRACTICE

A. __1__ __2__ mata fii ssuuk?

1	2
gaaʔid	tamši
gaaʔide	tamši
gaaʔidiin	tamšu
gaaʔid	yamši
gaaʔide	tamši

B. __1__ maa __2__ fii ssuuk alyoom.

1	2
ʔana	namši
ʔaniina	namšu
huu	yamši
hii	tamši

A. šunu __1__ ʔambaakir?

1
tisawwi
tiswwu
yisawwi
tisawwi

B. lissa maa __1__.

1
naʔraf
naʔarfu
yaʔraf
taʔraf

IV. COMPREHENSION:

Cl. Notes:

1. naʔajjira--I rent.
2. min--when.
3. ladaaya--cooking.
   beet ladaaya--kitchen.
4. siid--owner.
5. ʔijaar--rent (noun).
6. nihawwil--I move in.
7. maat--died.
   šahir maat-- a month passed.
8. sallamta--I greeted, shook hands.

C2. Listen to the comprehension text and answer the following questions:

1. What kind of house was the speaker looking for?
2. What did the house have besides a yard?
3. How much did the owner of the house ask for rent?
4. Did the speaker think that the rent was reasonable?
5. How much did the speaker pay for rent?
6. When was the speaker going to move into the new house?
7. Did the owner of the house agree to rent the house at the desired date?

A 40

MORE NOMINAL SENTENCES

I. DIALOG:

	ˀaxwaan	brothers
A.	ˀindak ˀaxwaan walla?	Do you have brothers?
B.	ˀayye, ˀindi ˀaxu wa ˀaxut.	Yes, I have a brother and sister.
	wa ˀinta?	And you?
A.	ˀana maa ˀindi ˀaxu wala ˀaxut.	I have neither a brother nor a sister.
B.	laakin ˀindak rufgaan katiir.	But you have many friends.

II. NOTES:

1.	ˀindi kitaab	I have a book
	ˀinda galam	He has a pencil

There is no equivalent for the verb "have" in Chad Arabic. The preposition /ˀind/ which denotes possession is used with different possessive suffixes as shown above.

2. Refer to PS 45 for a list of the different forms of /ˀind/ used with different persons.

3.	ˀinda xidme ˀamis.	He had work yesterday.

To form a past sentence with /ˀind/ a time adverbial referring to the past is used.

III. DIALOG VARIATIONS:

D 1

A.	kam sana ˀindak?	How old are you?
	tamantaašar	eighteen
B.	ˀindi tamantaašar sana.	I am eighteen years old.
A.	wa ˀaxuuk kam sana ˀinda?	And how old is your brother?
	sittaašar	sixteen
B.	ˀaxuuy ˀinda sittaašar.	My brother is sixteen.

D 2

A.	ʔindiki mindiil ʔaaxar walla?	Do you have another scarf?
	manaadiil	scarfs
B.	ʔindi manaadiil katiir.	I have many scarfs.
	nirabbita	I tie
A.	ʔantiina waahid nirabbita raasi.	Give me one to tie (on) my head.
B.	šiili alʔajabaaki.	Take the one you like.

D 3

A.	ʔindukum ʔiyaal walla?	Do you have children?
B.	ʔindina talaata.	We have three.
	wa ʔintu?	And you?
A.	ʔaniina ʔindina wleed waahid.	We have one boy.
B.	ʔalla yxalli leekum wleedkum.	May God keep your boy for you.
A.	ʔalla yxalli ʔiyaalkum.	God keep your children.

D 4

FREE DIALOG PRACTICE

A. __1__ kam sana __2__?

1	2
ʔinta	ʔindak
ʔinti	ʔindik
ʔali	ʔinda
maryam	ʔinda
human	ʔindum
ʔintu	ʔindakum

B. __1__ __2__ sittaašar sana.

1	2
ʔana	ʔindi
ʔali	ʔinda
maryam	ʔinda
human	ʔindum
ʔaniina	ʔindana

A. wa __1__ kam sana __2__ ?

1	2
ˀaxuuk	ˀinda
ˀaxtak	ˀinda
ˀaxwaatkum	ˀindum
ˀaxuu	ˀinda
ˀaxta	ˀinda

B. __1__ __2__ sana bes.

1	2
ˀinda	xamsa
ˀindum	sitte
	tamaanya
	ˀašara
	wihdaašar

IV. COMPREHENSION:

C1. Notes:

1. ˀuteel--hotel, restaurant.
2. xaddaami--servant, waiter.
3. kisaar--a kind of bread made out of millet.
4. muula--stew, sauce.
5. darraaba-- okra.
6. dagaayig--minutes.
   dagiiga--minute.
7. jaaba--he brought.
8. karta--playing cards.
9. kadar--till, that.
10. šiyyakee: after a while.
11. gabbalna: we continued, resumed.
12. wakit xalaas--when it was time.

C2. Answer the following questions about the comprehension text:

1. Where did the speaker and Moses go?
2. What did the speaker order?
3. What did Moses order?
4. How long did the waiter ask them to wait?
5. What did they do while waiting?
6. What did they drink?
7. How much did the food cost?
8. What were they charged four Riyals for?

A 41

THE ACTIVE PARTICIPLE

I. DIALOG:

A.	ween maaši alyoom fii lleel?	Where are you going today at night?
B.	ʔana maaši fii sinema. wa ʔinta?	I am going to the movies. And you?
	nalʔab	I dance
A.	ʔana maaši nalʔab.	I am going to dance.
B.	maaši talʔab fii ween?	Where are you going to dance ?
A.	fii beet xaali.	At my uncle's house.

II. NOTES:

1.	kaatib	writer
	gaaʔid	staying, situated

The active participle refers to one who "does" or "is doing" something. C-C-C verbs form their active participles according to the pattern CaaCiC. W-C-C, $C_1C_2C_2$ and "hamza" verbs follow the same pattern.

2.	naayim	asleep
	saayim	fasting

The active participle of C-W-C verbs has the form CaayiC, as shown above.

3.	maaši	going

C-C-W verbs form their active participle according to the pattern CaaCi.

4.	kassaar	one who breaks
	nagnaag	one who stammers

Qudriliteral verbs form their active participle according to the pattern CaCCaaC.

III. DIALOG VARIATIONS:

D 1

	maarig	going out (ms)
A.	gaaʔid fii beet walla maarig?	Are you staying home or going out?
B.	gaaʔid kulla annahaar.	I am staying all day.
	wa ʔinta?	And you?
A.	ʔana maarig fajur laakin nigabbil gayle.	I am going out in the morning but I shall return in the afternoon.
	ʔaxaaša	call on (2 ms)
B.	kaan gabbalt ʔaxaašaani?	When you return call on me?

D 2

	naayme	sleeping (fs)
A.	ʔambaakir ʔinti naayme damman mata?	Tomorrow you are sleeping till when?
B.	naayme damman saaʔa tamaanye.	I am sleeping till eight o'clock.
A.	mata maašye fii alʔazuuma?	When are you going to the party?
B.	ʔaxaašaani namšu sawa.	Call on me, we will go together.

D 3

	kaatib	writing (ms)
A.	kaatib jawaab le yaatu?	You are writing a letter to whom?
B.	gaaʔid naktib le ʔabuuy.	I am writing to my father.
A.	katabt le rafiigak walla lissa?	Have you written to your friend yet?
B.	laa, katab ley huu jaay.	No, he wrote me that he was coming.

D 4

FREE DIALOG PRACTICE

A.	ween __1__ subuu aljaay?	__1__
		maaši
		maašye
		maašiin

B. _1_ _2_ fii foor laamii.

1	2
gaaʔid	namši
gaaʔide	namši
gaaʔidiin	namšu

A. mata _1_ _2_ hine?

1	2
ʔinta	mugabbil
ʔinti	mugabbile
ʔintu	mugabbiliin

B. _1_ baʔd _2_.

1	2
nigabbil	šahreen
nigabbilu	šubuuʔeen
	sana

IV. COMPREHENSION:

C1. Notes:

1. ʔabadan maa--never.
2. juu--hunger.
3. balad--country.
4. januub--the south.
5. yazru--they grow, plant.
6. bangaw--potatoes.
7. minšaax--the north.
8. xalla--millet.
9. gemeh--wheat.
10. farwa--skin, leather.
11. kadaadi--wilderness
12. kulla nafar--all kinds.

13. hayawaanaat--animals.

hayawaan--animal.

14. min...le hadda--from...to.

15. duud--lion.

16. xazaal--deer.

17. fiil--elephant.

18. jaamuus--buffalo.

19. ˀarnab--rabbit.

20. bahar--river, sea.

21. huut--fish.

huut leyyin--fresh (soft) fish.

22. malaan--full of.

C2. Listen to the comprehension text and answer the following questions:

1. Is Chad a poor country?
2. Where do rice and potatoes grow?
3. Where does grain grow?
4. Does Chad import meat and leather?
5. Are there wild animals in Chad? Name some if the answer is yes.
6. What are the main sources for fish?
7. What are the two kinds of fish one can buy in the market?
8. Why do people kill alligators?

A 42

THE PASSIVE PARTICIPLE

I. DIALOG:

	taji	come (3 s)
A.	taji ʔašiyye fii ʔazuuma walla?	Will you come to the party this evening?
B.	maa nagdar. ʔana mašxuul katiir.	I cannot. I am very busy.
A.	šunu šaxalak?	What keeps you busy?
B.	ʔindi xidme gaasi.	I have hard work.

II. NOTES:

1.	maftuuh	open
	mašxuul	busy
	marbuut	tied

The passive participle denotes something "done". It is used as an adjective or a noun. The form of passive participles for C-C-C verbs is maCCuuC, as in the examples above.

2.	mukassar	broken

The passive participle derived from quadriliteral verbs has the form muCaCCaC.

3. Active and passive participles cannot be formed from all the verbs in the language. But these forms are always formed from verbs.

III. DIALOG VARIATIONS:

D 1

	maftuuh	open (ms)
A.	alpost maftuuh saaʔa sitte walla?	Will the post office be open at six o'clock?
B.	ʔayye, maftuuh le hadda saaʔa sabʔa.	Yes, it is open till seven o'clock.

	magfuul	closed (ms)
	alʔahad	Sunday
A.	magfuul yoom alʔahad walla?	Is it closed on Sunday?
B.	ʔayye, magfuul yoom alʔahad wa yoom alʔiid.	Yes, it is closed on Sunday and on the holiday.

D 2

	musaafire	traveling (fs)
A.	ʔana musaafire yoom assabit.	I am traveling on Saturday.
B.	maašye le ween?	Where are you going?
A.	musaafire fii parii.	I am traveling to Paris.
B.	mata tigabbili?	When will you return?
A.	nigabbil baʔd šahreen.	I will return after two months.

D 3

	jaayiin	coming (p)
A.	rufgaanak maa jaayiin maʔaak walla?	Aren't your friends coming with you?
B.	human maašiin fii sinema.	They are going to the movies.
A.	wa ʔinta maa maaši maʔaam walla?	And aren't you going with them?
B.	laa, ʔana mašxuul katiir.	No, I am very busy.

D 4

FREE DIALOG PRACTICE

A.	__1__ maʔaana fii ʔazuuma walla?	__1__ tamši tamšu

	1	2
B. šukran, walaakin __1__ katiir.	mašxuul mašxuule mašxuuliin	
A. šunu __1__?	šaxalak šaxalki šaxalkum	
B. yoom __1__ __2__ fii parii.	assabit al'ahad attalaata	musaafir musaafire musaafiriin

IV. COMPREHENSION:

C1. Notes:

1. bigi--has been.
2. jamhuuriyya--republic.
3. min--since.
4. šahir wihdaʔšar--the eleventh month.

   Chad Arabic refers to months by number rather than by name.
5. hurriyya--independence, freedom.
6. tšaadiyyiin--the Chadians.
7. yitdarriju--they elect
8. depuutee--representatives, deputies.
9. raʔiis--president.
10. ʔalam--flag.

11. ʔalwaan--colors.

loon--color.

12. muslimiin--Moslems.

muslim--Moslem.

13. katiir minnum--many of them.

14. masiihiin--Christians

masiihi--Christian.

15. wata--weather

16. asseef--summer.

17. aššita--winter.

18. ziraaʔa--agriculture.

19. gutun--cotton.

20. fuul--peanuts.

21. kamaan--also.

22. luubya--beans.

23. sinaaʔa--industry.

24. mileh--salt.

25. ʔatroon--natron.

26. dihin--oil.

C2. Listen to this text, which is a continuation of the one in the previous lesson, and answer the following questions:

1. When did Chad become a republic?
2. When did Chad gain independence?
3. Who elects the president?
4. How long is the president's term?

5. How many representatives do the people elect?
6. What three colors does the Chadian flag have?
7. What is the population of Chad?
8. Where do the Moslems live in Chad?
9. Where do the majority of the Christians live?
10. What kind of weather does Chad have?
11. What are the two major agricultural products in Chad?
12. What are some of the industrial products?

A 43

DIRECT OBJECT SUFFIXES

I. DIALOG:

	ʔantaani	he gave me
A.	muusa ʔantaani galam.	Moses gave me a pen.
	ʔantaak	he gave you (ms)
B.	ʔantaak galam ʔahmar walla ʔazrag.	Did he give you a red or a black pen?
A.	ʔantaani galam ʔazrag.	He gave me a black pen.
	ʔanteeta	you gave him
B.	wa ʔinta šunu ʔanteeta?	And what did you give him?
A.	ʔanteeta kitaab.	I gave him a book.

II. NOTES:

1. Refer to PS 48 for a list of direct object suffixes.

2.

a)	saʔalat	she asked
	saʔalatni	she asked me
b)	saʔalo	they asked
	saʔalooni	they asked me

Direct object suffixes are added to the verb after the subject suffix. If there is a vowel before the object suffix, the vowel is lengthened as in 2. b) above.

3.

daraboohum	they hit them
darabtum	I hit them

Notice how in the above examples /-hum/ 'them' becomes /-um/ following a consonant.

III. DIALOG VARIATIONS:

D 1

A.	šifta muusa fii dderib.	I saw Moses on the road.
	kallamta	you talked to him
B.	kallamta walla laa?	Did you talk to him or not?
	sallamta	I greeted him
A.	laa, maa kallamta laakin sallamta.	No, I did not talk to him but I greeted him.
B.	maala maa kallamta?	Why didn't you talk to him?
A.	gaaʔid beʔiid minni.	He was far from me.

D 2

A.	ween ʔallamti kalaam ʔingliiz?	Where did you learn English?
B.	ʔallamta fii tšaad.	I learned it in Chad.
	ʔallamaaki	he taught you (fs)
A.	yaatu ʔallamaaki?	Who taught you?
B.	ʔaxuuy alkabiir ʔallamaani.	My big brother taught me.

D 3

	saʔalookum	they asked you (p)
A.	šunu saʔalookum?	What did they ask you?
	saʔaloona	they asked us
B.	saʔaloona mata nisaafiru.	They asked us when we leave.
	ʔantookum	they gave you (p)
A.	wa šunu ʔantookum?	And what did they give you?
	ʔantoona	they gave us
B.	ʔantoona gurus.	They gave us money.

D 4

FREE DIALOG PRACTICE

A. ___1___ šunu ___2___ ?

1	2
ˀabuuk	saˀalak
ˀammak	saˀalatak
ˀabuukі	saˀalki
ˀabuu	saˀala
ˀamma	saˀalata

B. ___1___ wee ___2___ .

1	2
saˀalni	maaši
saˀalatni	maarig
saˀalni	maašye
saˀala	maaši
saˀalata	maarig

A. wa šunu ___1___ ?

1
ˀantaak
ˀantatak
ˀantaaki
ˀantaa
ˀantata

B. ___1___ ___2___ gurus.

1	2
ˀabuuy	ˀantaani
ˀammi	ˀantatni
ˀabuuy	ˀantaani
ˀabuu	ˀantaa
ˀamma	ˀantata

IV. COMPREHENSION:

Cl. Notes:

1. gitya--piece, piece of cloth.

   gityaat--pieces.
2. txayyit--she sews, has something sewn.
3. lubaas--dress. roob--dress.
4. xayyaat-- tailor
5. surwaal--pants.
6. farde--loin-cloth.
7. makaan/bakaan--place.
8. gyaas--measurement.
9. gassam--cut, divide
10. fassala--cut, used specially for cutting material.
11. baˀid ˀayyaam--In a few days.
12. ˀakkada--assured.
13. leelit-- a night.
14. xumaam--things, stuff.
15. xabbanat--she got angry.
16. haarajat--she argued.
17. sabbara--told her to be patient.
18. yamrug min ˀeeb--correct a mistake.
19. sahhar--stayed up at night.
20. xallas--finished.
21. wadda--take.
22. xiyaata--sewing, things sewed.

C2. Answer the following questions about the comprehension text:

1. Who bought a piece of material to make a dress?
2. What did she want the dress for?
3. What is the name of the tailor?
4. When did the tailor promise the dress would be finished?
5. When did the girl come to pick up her dress? Was it finished then?
6. Why did the girl get angry with the tailor?
7. What did the tailor do on the night of the holiday?
8. Did the girl pay the tailor finally?

A 44

INDIRECT OBJECT SUFFIXES

I. DIALOG:

A.	šunu ʔali gaala leek?	What did Ali tell you?
B.	maa warra ley šey.	He did not tell me anything.
A.	kikeef šifta gaaʔid yikallim leek?	How come I saw him talking to you?
B.	saakit gaaʔid yhajji.	He was just chatting.

II. NOTES:

1. Refer to PS 49 for indirect object suffixes.
2.

ʔaktub ley	write to me
ʔaktub luu	write to him

Following the verb the preposition /le/ 'to,for' is used with possessive suffixes to denote indirect objects.

III. DIALOG VARIATIONS:

D 1

A.	šunu warreeta leeki ʔamis?	What did I tell you yesterday?
B.	warreeti ley maa tamurgi min beet.	You told me do not leave the house.
A.	maala maragti?	Why did you leave?
B.	maragta le naguula leeki diifaan joo.	I left to tell you that guests came.

D 2

A.	rufgaanak katabo leek walla?	Did your friends write to you?
B.	ʔayye katabu ley ʔamis.	Yes, they wrote to me yesterday.
A.	wa ʔinta rassalta leem jawaab walla?	And did you send them a letter?
B.	ʔayye, katabt leem.	Yes, I wrote to them.

D 3

A.	ʔabuukum warra ley nišiifkum.	Your father told me to see you.
B.	šunu rassala leena maʔaak?	What did he send us with you?
A.	rassla leekum gurus.	He sent you money.
B.	rassala lena jawaab kulla walla?	Did he also send us a letter?
A.	laa, maa rassala jawab.	No, he did not send a letter.

D 4

FREE DIALOG PRACTICE

A. _1_ _2_ walla lissa?

1	2
katab	leek
katabo	leekum
katabat	leeki
katabti	luu

B. laa, lissa maa _1_ _2_.

1	2
katab	ley
katabo	leena
katabat	ley
katabta	luu

A. wa _1_ _2_ _3_ jawaab walla?

1	2	3
ʔinta	rassalta	luu
ʔinti	rassalti	leeha
huu	rassala	leekum
hii	rassalat	leeki

B. ʔayye, _1_ _2_ jawaabeen.

1	2
rassalta	luu
rassalta	leeha
rassala	leena
rassalat	ley

IV. CCOMPREHENSION:

C1. Notes:

1. ʔimaam--a Moslem clergyman.
2. salaa--prayer.
   salawaat--prayers.
3. ramadaan--the Moslem holy month of fasting.
4. waajib--necessary, must.
5. yifattish--to look for.
6. gamar--moon.
7. sama--sky.
8. halla--rose (used for the moon).
9. xabar--news.
10. hilaal--villages, cities.
    hille--village, city.
11. mutfa--cannon.
12. banaadig--guns.
13. hukuuma--government.
14. xabbara--told.
15. hiya--thus, so.
16. siyaam--fasting.
17. yisahhir--to eat the last meal before a day's fast.
    suhuur--the last meal before the beginning of fast.
18. yisalli--to pray.
19. There are six prayers a day in Islam:
    assabaah--the morning prayer.
    adduhur--the noon prayer.
    alʔusur--the afternoon prayer.

almuxrub--the late afternoon prayer before dinner.

attarawiyye--the after dinner prayer.

al?iše--the prayer after mid-night.

20. saayim--fasting person.

saayimiin--fasting persons.

21. jeni--ladle.

22. mediide--broth.

23. yaftur--to break a fast.

C2. Listen to the comprehension text and answer the following questions:

1. What did the Imam tell the people to do?
2. Where did the people receive the news about the beginning of Ramadan?
3. How did the government announce the beginning of Ramadan?
4. How long are the Moslems supposed to fast?
5. How many times a day do people pray?
6. When does the daily fast start?
7. When does the fast end?
8. When do people break their fast in the evening?
9. What do the fasting people usually drink?

A 45

ADVERBS

I. DIALOG:

	musaafiriin	leaving (p)
A.	rufgaanak musaafiriin gayle walla fajur?	Are your friends leaving in the afternoon or in the evening?
B.	human musaafiriin ʔambaakir fii fajur.	They are leaving tomorrow in the morning.
A.	maašiin beʔiid walla?	Are they going far?
B.	ʔayye, maašiin fii ʔamriik.	Yes, they are going to America.

II. NOTES:

1.	beeti kabiir katiir	my house is very big
	huu ʔakal šwiyya	he ate a little

Adverbs are used after a verb or an adjective to say something about them.

2. a)	maša ʔamis	he went yesterday
b)	maša beʔiid	he went far away
c)	maša fii beet	he went home
d)	maša bišeeš	he went slowly
e)	širib katiir	he drank a lot

The most common types of adverbs in Chad Arabic are: adverbs of time as in example a), adverbs of place as in examples b) and c), adverbs of manner as in example d), and adverbs of degree as in example e).

3. a)	yamši ʔambaakir	he will go tomorrow
	ʔambaakir yamši	he will go tomorrow
b)	huu ʔakal ʔajala	he ate fast
	huu ʔajala ʔakal	he ate fast

Usually adverbs of time and manner can be used before or after the verbs they modify as shown in the examples above.

III. DIALOG VARIATIONS:

D 1

A.	tudoora gahwa walla?	Do you want some coffee?
	niriida	I like
B.	laa, maa niriida gahwa katiir.	No, I do not like coffee very much.
A.	tiriida šaay walla?	Do you like tea?
B.	ʔayye, ʔantiini šwiyya min fadlak.	Yes, give me some please.

D 2

A.	maala taakuli ʔajala kee?	Why do you eat so fast.
	musaajile	in a hurry (fs)
B.	ʔana musaajile katiir.	I am in much of a hurry.
A.	maala musaajile kee?	Why are you in so much hurry?
B.	fiisaan xidimti badat gibeel saaʔa.	Because my work started an hour ago.

D 3

A.	markuubak seme katiir. ween biita?	Your shoes are very nice. Where did you buy them?
B.	biita fii dukkaan hana rafiigi.	I bought it at a friend's shop.
A.	ween addukkaan daa gaaʔid?	Where is this shop?
B.	gaaʔid hinaak jamb almuuzee.	It is there beside the museum.
A.	šukran katiir.	Thanks a lot.
	namši hinaak ʔambaakir.	I will go there tomorrow.

D 4

FREE DIALOG PRACTICE

A. šifta muusa __1__ __2__.

1	2
maaši	ʔajala
maarig	bišeeš
yamši	

B. mata šifta?

A. šifta __1__ fii dderib.

1
ʔamis
saaʔa tamaanya
fajur
gayle

B. maša __1__ walla?

1
gariib minnak
hinaak
beʔiid
jamb addukkaan

IV. COMPREHENSION:

C1. Notes:

1. futuur--the first meal after a day's fast, here: dinner.
2. šarba--soup.
3. ʔiyaalaat--children (this is the plural of a plural /ʔiyaal/).
4. ʔawiin--women (notice that the singular /mara/ is not related to the plural in form).
5. xalbaane--pregnant (s).
   xalbaaniin--pregnant (p).
6. ysannit--to listen.
7. yigayyil--to take an afternoon nap or rest.

8. yfawwutu wakit--to pass the time.

9. faddal--remained.

10. yʔayyid--to give greetings for the /ʔiid/.

11. duyuuf/diifaan--guests.

deef--guest.

12. kaak--cake, cookies.

13. siroop--drinks, cold drinks.

14. ʔitir--perfume.

15. halaawa--candy.

16. ʔaaxir--last.

17. faatiha--a Moslem prayer.

yšiil faatiha--to say a prayer.

18. yhaadir--to be present.

19. assana alʔaaxar--the next year, the coming year.

C2. Listen to the comprehension text, which is a continuation of the one in the previous lessons, and answer the following questions:

1. What are the three categories of people who do not fast?
2. What day of the week is a Moslem Holiday?
3. What do the fasting people do after work?
4. What do people buy from the market for the Ramadan feast?
5. What do people do on the day of the feast?
6. What do people offer their guests on that day?
7. How long does the celebration last?
8. What kind of dances are used in the celebrations?
9. What is the usual wish on the last day of the holy month?

APPENDIX A

SUPPLEMENTARY DIALOGS

SD1-2	Greetings
SD3-6	Directions
SD7-9	Arrival
SD10-14	The Family
SD15-18	Getting Around
SD19-20	Telling Time
SD21-23	Holidays
SD24	The Carpenter
SD25	The Doctor
SD26-29	The Market
SD30-32	Departure
SD33-34	The Weather
SD35	The Movies

SD1. Greetings

A. taybiin ʔabdalla.

"Hello, Abdallah".

B. taybiin seʔiid. faddal, ʔahlan wa sahlan.

"Hello, Said. Come in, welcome."

A. šukran katiir.

"Thanks a lot."

B. tašrab šaay walla gahwa?

"Would you drink tea or coffee?"

A. šaay min fadlak.

"Tea, please."

B. murr walla ʔasal?

"Black or sweet?"

A. ʔasal min fadlak.

"Sweet, please."

B. tudoora sigreet walla?

"Would you like a cigarette?"

A. laa maa našrab sigreet.

"No, I don't smoke cigarettes."

SD2. Greetings

A. salaamaleek.

"Hello."

B. salaamaleek.

"Hello."

A. min fadlak ʔusmak yaatu?

" What is your name, please?"

B. ʔusmi yuusuf, wa ʔinta?

"My name is Joseph, and yours?"

A. ʔusmi muhammat.

"My name is Muhammad."

B. ʔana farhaan minnak.

"Glad to meet you."

A. šukran. maʔa salaamak.

"Thank you. Good bye."

B. maʔa salaamak.

" Good bye."

SD3. Directions

A. min fadlak nasʔalak suʔaal.

"Please, I would like to ask you a question."

B. haadir.

" Please do. (I am ready)."

A. taʔarfa ween gaaʔid safaara hana ʔamriik?

"Do you know where the American Embassy is?"

B. ʔayye. ʔimši fii ʔiidak alʔisraay, baʔdeen fii ʔiidak azzeenaay.

"Yes. Walk to your left, then to your right."

A. ween min ʔiidi azzeenaay?

"Where about from my right?"

B. fii ddirib alʔawwal.

"In the first street."

A. šukran katiir.

" Thank you very much."

B. maa fii šey.

"For nothing (Don't mention it)."

SD4. Directions

A. min faḍlak taʔarfa ween gaaʔid almuuzee?

"Please, do you know where the museum is?"

B. ʔayye. ʔamsi ʔadiil giddaamak wa fii ʔiidak azzeenaay.

"Yes. Walk straight ahead and then to your right."

A. ween? fii ddirib daa walla?

"Where? In this street?"

B. laa, ʔalmuuzee gaaʔid fii ddirib attaani.

"No, the museum is on the second street."

A. sukran yaa seyyid.

" Thank you, sir."

B. maa fii šey?

"Don't mention it."

A. maʔa salaamak.

"Good bye."

B. maʔa salaamak.

"Good bye."

SD5. Directions

A. ndoora nasʔalak suʔaal.

"I would like to ask you a question."

B. haadir.

"Please do."

A. taˀarfa restooraan seme gariib min hine?

"Do you know a good restaurant close to here?"

B. ˀayye. restooraan alkabiir daa giddaam hana muuzee.

"Yes. This big restaurant in front of the museum."

A. wa lmuuzee bˀiid min hine walla?

"Is the museum far from here?"

B. laa, bˀiid laakin maa bˀiid katiir.

"No, it is far, but not very far."

A. šukran. maˀa salaamak.

"Thanks. Good bye."

B. maˀa salaamak.

"Good bye."

SD6. Directions

A. sabaah alxeer yaa seyyid.

"Good morning, Sir."

B. sabaah alxeer. nagdar naˀaawnak walla?

"Good morning. Can I help you?"

A. min fadlak ween gaaˀid post?

"Where is the post office, please?"

B. taˀarfa ween gaaˀid alˀuteel de park?

"Do you know where The Hotel de Park is?"

A. laa maa naˀarfa, laakin naˀarfa graant ˀuteel.

"No I don't, but I know where Grant Hotel is."

B. baˀd graant ˀuteel ˀimši fiiˀiidak azzeenaay wa baˀdeen kanjir fii ddirib alˀawwal.

"After Grant Hotel go to your right then turn on the first street."

A. hassa fihimta. šukran.

"Now I understood. Thanks."

B. maa fii šey. maˀa salaamak.

"For nothing. Good bye."

A. maˀa salaamaak.

"Good bye."

SD7. Arrival

A. keef min jildak?

"How are you?"

B. jildi kwayyis, hamdulillaah.

"I am fine, thank God."

A. min ween jaay?

"Where do you come from?"

B. jaay min ˀamriik.

"I come from America."

A. tikallim kalaam ˀarab seme.

"You speak good Arabic."

B. šukran katiir.

"Thank you very much."

A. ween ˀallamt kalaam ˀarab?

"Where did you learn Arabic?"

B. ˀallamt kalaam ˀarab fii ˀamriik.

"I learned Arabic in America."

SD8. Arrival

A. salaamaleek.

"Hello."

B. salaamaleek.

"Hello."

A. ʔinta min ween min ʔamriik?

"Where are you from in America?"

B. ʔana min New York.

"I am from New York."

A. kikeef jiit hine?

"How did you come here?"

B. jiit bittayyaara.

"I came by plane."

A. tawwalt fii tšaad walla?

"Have you been in Chad for long?"

B. laa, šahir waahid.

"No, [illegible] one month."

SD9. Arrival

A. min mata ʔinta gaaʔid hine?

"Since when are you here?"

B. min subuu talaata.

"Since three weeks."

A. ʔinta min ʔamriik walla?

"Are you from America?"

B. ʔayye, ʔana min California.

"Yes, I am from California."

A. kikeef safar hanaak?

"How was your trip?"

B. safari kwayyis xalaas.

"My trip was very good."

A. ʔahlan wa sahlan.

"You are welcome."

B. šukran.

"Thanks."

SD10. The Family

A. ʔinte ʔiindak mara walla?

"Do you have a wife?"

B. ʔayye, ʔindi mara.

"Yes, I have a wife."

A. min mata ʔaxadt mara?

"When did you get married?"

B. ʔaxadt mara gariib ʔašara sana.

"I got married about ten years ago."

A. ʔindak ʔiyaal walla?

" Do you have kids?"

B. ʔayye, ʔindi ʔiyaal xamsa.

"Yes, I have five kids."

A. ʔawlaad walla banaat?

"Boys or girls?"

B. ʔawlaad tineen wa banaat talaata.

"Two boys and three girls."

A. sallimuum ley.

"Give them my greetings."

B. šukran.

" Thanks."

SD11. The Family

A. ʔinta ʔaxadt walla lissa?

"Are you married, or not yet?"

B. laa lissa maa ʔaxadt. wa ʔinta?

"No I am not married yet. And you?"

A. ʔana ʔaxadt min sitte sana.

"I have been married for six years."

B. ʔiyaal kam ʔindak?

"How many kids do you have?"

A. ʔindi walad waahid wa bneyya waahid.

"I have one boy and one girl."

B. kam sana ʔindum?

"How old are they?"

A. alwled ʔinda ʔarba sana wa lbneyya ʔinda sanateen.

"The boy is four years old, and the girl is two years old."

B. ʔusmum yaatu?

"What are their names?"

A. alwled ʔusma ʔahmat wa lbneyya ʔusma faatime.

"The boy's name is Ahmad and the girl's is Fatima."

SD12. The Family

A. keef haalak?

"How are you?"

B. hamdulillaah. keef martak wa ʔiyaalak?

"Thank God. How are your wife and kids?"

A. kwaysiin, hamdulillaah.

"They are all fine, thank God."

B. wleedak yamši lekool walla?

"Does your kid go to school?"

A. ʔayye, huu gara talaata sana fii lekool.

"Yes, he has been in school for three years."

B. bineyti maa tamši fii lekool.

"My daughter does not go to school."

A. maala?

"Why not?"

B. hii lissa bneyya saxayra.

"She is still a young girl."

SD13. The Family

A. keef naas beetak?

"How is your family?"

B. hamdulillaah, kwaysiin.

"Thank God, they are all fine."

A. min zamaan maa siftak.

"I have not seen you for a long time."

B. gaʔadta fii ʔoroop sanateen.

"I was in Europe for two years."

A. keef ʔaxwaanak wa ʔaxwaatak?

"How are your brothers and sisters?"

B. kullum kwaysiin. wa ʔinta keef ʔabuuk wa ʔammak?

"They are all fine. And you, how are your father and mother?"

A. ʔabuuy saafar le faransa.

"My father went to France."

B. ʔana ʔaxuuy yagra fii faransa.

"My brother studies in France."

A. šunu gaaʔid yagra?

"What is he studying?"

B. huu yagra le yabga daktoor.

"He is studying to become a doctor."

SD14. The Family

A. xallini naʔarrifak le ʔaxuuy jamiil.

"Let me introduce to my brother Jamil."

B. salaamaleek seyyid jamiil. ʔusmi ʔabbakar.

"Hello, Jamil. My name is Abbakar."

A. ʔana farhaan šiftak.

"I am glad to see you."

B. šukran katiir.

"Thanks a lot."

A. tudoora tšiif daarna?

"Would you like to see our house?"

B. ʔayye.

"Yes."

A. taʔaal faddal.

"Please come."

B. ʔindak ḅeet kwayyis wa jinena semha.

"You have a nice house and a beautiful garden."

A. šukran.

"Thanks."

SD15. Getting Around

A. ndoora pakeet hana sigreet min fadlak.

"I want a pack of cigarettes, please."

B. nafar šunu?

"What kind?"

A. ʔindak sigreet hana ʔamriik walla?

"Do you have American cigarettes?"

B. laa, ʔilla sigreet hana tšaad.

"No, only Chadian cigarettes."

A. ʔantiini pakeet hana bastoor wa ʔalmeet kulla.

"Give me a pack of Bastour and a match, too."

B. dool human kullum.

"Here they are."

A. šukran. kam?

"Thanks. How much?"

B. ʔašara riyaal.

"Ten riyals."

A. faddal.

"Here it is."

SD16. Getting Around

A. taksi !

"Taxi !"

B. ʔayye. tudoora ween nwaddiik?

"Yes. Where do you want me to take you?"

A. waddiini fii graant ʔuteel.

"Take me to Grant Hotel."

B. alʔuteel gaaʔid ween? ʔana maa naʔarfa.

"Where is the hotel? I don't know it."

A. alʔuteel gaaʔid jamb almuuzee.

"The hotel is beside the museum."

B. ʔayye, fihimta.

"Yes, I understood."

A. daa huu, wisilna. kam?

"Here it is, we arrived. How much?"

B. ʔarbiin riyaal.

"Forty riyals."

A. daa huu ʔarbiin riyaal.

"This is forty riyals."

B. šukran. maʔa salaamak.

"Thanks. Good bye."

SD17. Getting Around

A. taksi, nudoora namši fii alpoon.

"Taxi, I want to go to the bridge."

B. ʔayye, laakin gaasi kaan nimši fii alpoon.

"Yes, but it is expensive to go to the bridge."

A. kam?

"How much?"

B. xamsiin riyaal.

"Fifty riyals."

A. xalaas, namšu.

"O.K., we go."

B. ween gaaʔid alpoon daa?

"Where is this bridge?"

A. jamb assafaara, maa bʔiid min hine.

"Near the embassy, not far from here."

B. daa huu walla?

"Is this it?

A. ʔayye, daa huu xamsiin riyaal.

"Yes, this is fifty."

B. šukran.

"Thanks."

SD18. Getting Around

A. saaʔtak kam?

"What time do you have?"

B. saaʔa talaata wa nuss.

"It is 3:30."

maa ʔindak saaʔa walla?

"Don't you have a watch?"

A. laa, laazim nibii waahid.

"No, I should buy one."

B. fii dukkaan seme ʔinda saaʔaat kwaysiin.

"There is a nice shop which has good watches."

A. gaasi walla hayyin?

"Is it expensive or cheap?"

B. attaman maa battaal.

"The price is not bad."

A. laazim namši hinaak alyoom.

"I should go there today."

B. namši maʔaak.

" I will go with you."

naʔarfa bakaan daa.

"I know this place."

SD19. Telling Time

A. saaʔa kam min fadlak?

"What time is it, please?"

B. saaʔa ʔašara.

"It is ten o'clock."

A. sehii walla?

"Are you sure?"

B. laa xalliini nišiifa saaʔti.

"No, let me look at my watch."

saaʔa ʔašara wa ʔašara tamaam.

"It is ten past ten, exactly."

A. laazim namši fii sinema fii ssaaʔa ʔašara wa nuss.

"I have to go to the movies at 10:30."

B. ʔarja šwiyya, namši maʔaak.

"Wait a little, I will go with you."

A. nišiilu taksi walla?

"Shall we take a cab?"

B. laa ssinema gariib hine.

"No, the movie theatre is close."

A. xalliina namšu.

"Let us go."

SD20. Telling Time

A. maaši ween alyoom?

"Where are you going today?"

B. maaši fii ʔabešee.

"I am going to Abechè."

A. fajur walla ʔašiyya?

"In the morning or the afternoon?"

B. fajur fii ssaaʔa ʔašara waahid wa nuss.

"In the morning at 11:30."

A. saaʔa kam hassa?

"What time is it now?"

B. hassa ssaaʔa ʔašara waahid ʔilla rubu.

"Now it is 10:45."

A. maa fii wakit, laazim nišiilu taksi.

"We don't have time, we should take a cab."

B. kalaamak ʔadiil. salaamaleek.

"You are right. Good bye."

SD21. Holidays

A. ʔamis ʔiid hana šunu?

"What feast was yesterday?"

B. ʔamis ʔiid alkabiir.

"Yesterday was the big feast.

A. ʔiid bixeer.

"Happy feast."

B. ʔalla yantiik alxeer.

" Happy feast."

A. šunu sawweeta?

"What did you do?"

B. mašeena ruxna.

"We went for a walk."

A. mašeetu ween?

"Where did you go?"

B. mašeena fii poon.

"We went to the bridge."

A. gaʔadtu lyoom kulla hinaak walla?

"Did you stay there the whole day?"

B. laa, gaʔadna hinaak ʔašiyya bes.

" No, we spent the afternoon there only."

SD22. Holidays

A. faddal šiil kaak.

"Have some cake."

B. šukran. šunu daa?

"Thanks. What is this?"

A. daa kaak hana ʔiid.

"This is the feast cake."

B. ʔiid bixeer.

"Happy feast."

A. xeer ʔinšaaʔallah.

"Same to you."

B. kaak seme wa halu.

"The cake is nice and sweet."

A. šiil ziyaada.

"Take some more."

B. kafa. ʔakalt katiir.

"That is enough. I ate a lot."

A. tudoora kubbaaya hana siroop?

"Would you like some syrup?"

B. laa šukran. nudoora gahwa.

"No, thanks. I prefer coffee."

SD23. Holidays

A. ʔambaakir xidme maa fii.

"Tomorrow is a holiday. (there is no work)"

B. maala?

"Why?"

A. fiišaan ʔambaakir ʔiid alhurriyya.

"Because tomorrow is Independence Day."

B. šunu tisawwi ʔambaakir?

"What are you going to do tomorrow?"

A. namši nšiifa ʔahli.

"I am going to see my parents."

B. ʔahli gaʔidiin bʔiid min hine.

"My parents are far from here."

A. tudoora taji maʔaay walla?

"Would you like to come with me?"

B. šukran. ʔayye naji maʔaak.

"Thanks. I will go with you."

A. kwayyis. taʔaal nʔarrifak ʔahli.

"Good. Come and I will introduce you to my parents."

SD24. The Carpenter

A. maa ʔindak xidme fii ʔašiyya walla?

"Don't you have anything to do in the evening?"

B. ʔindi xidme. laazim namši fii lbeet.

"I have some work. I have to go home."

A. maala?

"Why?"

B. fiišaan annajjaar jaay yaʔaddila lbaab hana beeti.

"Because the carpenter is coming to fix the door of my house."

A. šunu bigi?

"What happened?"

B. baabi kassar wa laazim naʔaddila.

"My door broke and I have to fix it."

A. yaatu najjaarak?

"Who is your carpenter?"

B. jaarak ʔahmat.

"Your neighbor Ahmad."

A. ʔahmat najjaar kwayyis.

"Ahmad is a good carpenter."

B. ʔayye, kwayyis katiir.

"Yes, he is very good."

SD25. The Doctor

A. ʔambaakir laazim namši fii daktoor.

"Tomorrow I should go to the doctor."

B. šunu jaak?

"What is the matter with you?"

A. ʔiidi yoojaani.

"I have pain in my hand (arm)."

B. šunu jaa le ʔiidak?

"What is the matter with your arm?"

A. wageeta, wa ʔiidi kassar.

"I fell, and my arm was broken."

B. ʔindak waja katiir walla?

"Does it hurt very much?"

A. hassa maa katiir, laakin ʔawwal yoojaani katiir.

"Now it does not hurt much, but at first it did."

B. ʔalla yijiib alʔaafya.

"God bring you health."

A. šukran. ʔalla yantiik lʔaafya.

"Thanks. God give you health."

SD26. The Market

A. taʔarfa ween assuuk gaaʔid?

"Do you know where the market is?"

B. ʔayye, šunu tudoora tibii?

"Yes, what do you want to buy?"

A. nudoora nibii markuub.

"I want to buy shoes."

B. tudoora tibii bigaasi walla?

" Do you want to buy something expensive?"

A. laa, nudoora šoxol maa gaasi.

"No, I want something not expensive."

B. naʔarfa bakaan yiʔajjibak.

"I know a place you will like."

A. tagdar tuwaddiini bakaan daa walla?

"Can you take me to that place?"

B. ʔayye, nulummu fii ssaaʔa ʔarba ʔilla rubu.

"Yes, we will meet at 3:45."

A. kwayyis, nišiifak.

"Good, I will see you."

B. maʔasalaamak.

"Good bye."

SD27. The Market

A. salaamaleek.

"Hello."

B. salaamaleek. nagdar na?aawnak?

"Hello. Can I help you?"

A. ?ayye, nudoora markuub seme.

"Yes, I would like a good pair of shoes."

B. da yi?ajjibak walla?

"Do you like this one?"

A. daa seme, laakin maa nudoora loona.

"This is fine, but I don't like its color."

B. loon alween tudoora?

"What color do you want?"

A. ?aswad walla ?ahmar.

"Black or red (brown)."

B. daa markuub ?aswad wa tamana hayyin.

"This is a black pair of shoes which is cheap."

A. tamana kam?

"What is its price?"

B. miyya riyaal.

"One hundred riyals."

SD28. The Market

A. kam tudoora le ttabl daa?

"How much do you want for this table?

B. miyya wa ?išriin riyaal.

"One hundred and twenty riyals."

A. daa gaasi katiir.

"This is very expensive."

B. nantiik be miyya wa ʔašra.

"I'll give it to you for one hundred and ten."

A. laa, nikaffiik tisʔiin riyaal.

"No, I'll pay you ninety riyals."

B. laa, ʔantiini miyya. daa ʔaaxir taman.

"No, give me one hundred. This is the last price."

A. daa lissa gaasi. nantiik xamsa wa tisʔiin.

"This is still expensive. I'll give you ninety-five."

B. kwayyis, šiila.

"O.K., take it."

SD29. The Market

A. ʔindak zraa jadiid walla?

"Do you have fresh vegetables?"

B. ʔayye, tudoora šunu?

"Yes, what would you like?"

A. nudoora tamaatum wa basal wa fagguus.

"I want tomatoes, onions and cucumbers."

B. ʔindi manga wa lemuun wa ʔanab kulla.

"I also have mangoes, lemons and grapes."

A. bekam alkiilu hana tamaatum?

"How much is a kilo of tomatoes?"

B. ʔišriin riyaal.

"Twenty riyals."

A. daa gaasi katiir.

"This is very expensive."

B. walaakin daa tamaatum seme.

"But these are good tomatoes."

A. nikaffiik xamistaʔšar riyaal.

"I will give you fifteen riyals."

B. ʔayye, ʔazzila altudoora.

"O.K., Pick what you want."

SD30. Departure

A. mata ttayyaara hanaak yamši?

"When does your plane leave?"

B. saaʔa sabʔa wa nuss fii ʔašiyya.

"At 7:30 p.m."

A. bi ssaaʔa kam laazim tamši fii mataar?

"What time do you have to go to the airport?"

B. saaʔa sitte wa rubu.

"At 6:15."

A. ʔahsan tamši min beetak fii saaʔa sitte.

"You'd better leave your house at six."

B. ʔayye, nabga jaahiz fii saaʔa xamsa wa nuss.

"Yes, I'll be ready at 5:30."

A. ʔindak šoxol altudoora kulla walla?

"Do you have everything you need?"

B. ʔayye, ʔindi taskara, paspoor, kart hana daktoor, kulla šey.

"Yes, I have a ticket, passport, medical certificate, everything."

A. maaši ʔadiil fii nuyoork walla?

"Are you going straight to New York?"

B. laa, nagif fii parii ʔayyaam.

"No, I will stay in Paris for a few days."

SD31. Departure

A. seyyid ʔahmat saafar walla?

"Did Ahmad leave?"

B. laa, yamši baʔd baakir.

"No, he leaves the day after tomorrow."

A. tuwaddii fii mataar walla?

"Are you taking him to the airport?"

B. ʔayye, tudoora tiji maʔaana walla?

"Yes, would you like to come with us?"

A. baalik namši.

"Maybe I will go."

tiji bakaani tišiilni walla?

"Will you come to my place to pick me up?"

B. haadir. ween gaaʔid beetak?

"With pleasure. Where is your house?"

A. beeti gariib le sinema ryo.

"My house is close to Cinema Rio."

B. niji fii beetak fii ssaaʔa ʔarba.

"I shall come to your house at four."

A. kwayyis, nulummu hinaak.

"Good, we will meet there."

SD32. Departure

A. mata tamši fii baladak?

"When do you leave for your country?"

B. baʔd subuuʔeen.

"Two weeks from now."

A. kaan wisilta fii ʔamriik ʔaktub ley.

"Write me when you get to America."

B. naktub leek, wa ʔinta kamaan ʔaktub ley.

"I will. And you write me too."

A. tagri ʔarab walla?

"Can you read Arabic?"

B. šwiyya.

"A little."

A. naktub leek nuss bi kalaam ʔarab wa nuss bi kalaam ʔingliiz.

"I will write you half Arabic and half English."

B. kwayyis, wa ʔana naktub leek bi kalaam ʔarab šwiyya.

"Good, and I will write you a little Arabic."

A. ween ʔallamta kalaam ʔarab?

"Where did you learn Arabic?"

B. fii lekool fii baladi.

"In school at home."

SD33. The Weather

A. wata haami katiir alyoom.

"It is very hot today."

B. ʔayye, daayman haami fii sseef.

"Yes, it is always hot in the summer."

A. wata haami fii kull tšaad walla?

"Is it hot all over Chad?"

B. laa, wata maa haami fii jjubaal.

"No, it is not hot in the mountains."

A. kam digree fii jjubaal fii sseef?

"What is the temperature in the mountains during the summer?"

B. tagriiban talaatiin digree.

"About thirty degrees."

A. wa wata keef fii foor lamii?

"And how is the weather in **Fort-Lamy?**"

B. fii sseef tagriiban tamaanya wa talaatiin.

"About thirty-eight degrees in the summer."

A. fii lleel kamaan haami walla?

"Is it also hot at night?"

B. ʔayye, wata haami fii lleel kulla.

"Yes, it is also hot at night."

SD34. The Weather

A. wata baarid alyoom.

"It is cold today."

B. ʔayye, walaakin maa baarid katiir.

"Yes, but not very cold."

A. fii baladak wata baarid min hine walla?

"Is it colder than here in your country?"

B. ʔayye, baarid katiir min hine fii ššita.

"Yes, it is much colder in the winter."

A. matar ysubb katiir fii baladak walla?

"Does it rain very much at home?"

B. ʔayye, wa ʔindana talj kulla.

"Yes, and we have snow too."

A. ʔindakum talj kull assana walla?

"Do you have snow all year round?"

B. laa, ʔilla fii ššita.

"No, only in the winter."

A. wakit talj yaga wata baarid katiir.

"When it snows it gets cold."

B. ʔayye, sehii kalaamak.

"Yes, you are right."

SD35. The Movies

A. šunu tsawwi lyoom fii lleel?

"What are you doing this evening?"

B. nudoora namši fii sinema.

"I want to go to the movies."

A. sinema alween maaši tišiifa?

"Which movies are you going to see?"

B. maaši fii sinema normandii.

"I am going to Normandi Theatre."

A. alfilm šunu lyoom?

"What is the film today?"

B. film faransee seme. tamši maʔaay walla?

"It is a good French movie. Would you like to come?"

A. ʔakteer daa yaatu?

"Who is the actor?"

B. fernandeel, huu dahhaaki katiir.

"Fernandel, he is very funny."

A. ʔayye, namši maʔaak.

"O.K., I will go with you."

APPENDIX B

SUPPLEMENTARY TEXTS

ST1. Juha and His Neighbor

ST2. Juha and His Creditor

ST3. The Lion's Law

ST4. Adam and the Barber

ST5. Juha and His Son and Their Donkey

ST6. The Blind Thief

ST7. The Stepmother

ST8. Kamoun, Moses' Horse

ST1.

juha wa jaara

juha ʔinda humaar. wa yoom min alʔayyaam jaara jaa saʔala, "juha, maa tagdar tantiini humaarak? ʔindi xidme šiyye nisawwi. "juha gallu, "wallaahi maa nagdar nantiik, fiišaan jaari alʔaaxar jaa šaala gabil fajur wa lissa maa gabbala. wallaahi kaan gaaʔid nantiik."[1]

šiyyakee rrajul daa lissa maa maša, alhumaar karra wa lʔašiir baan. arrajul daa simiya lhumaar awa wa gaal le juha, "maa gulta humaarak maa fii,[2] wa daa šunu? juha gaal, "ʔinta rafiigi wa tisaddiga lhumaar wa maa tisaddigni ʔana. tuguul kalaam alwarreeta da kidib? ʔinta jaar hawaan."

Juha and his Neighbor

Juha has a donkey. And one day his neighbor came and asked him, "Juha, can't you lend me your donkey? I have some work to do." Juha told him, "By God I can't give it to you, for another friend of mine came and took it before dawn and has not returned it yet. By God if it were here I would give it to you."

After a while and before the man left, the donkey made a noise (brayed) and the secret was revealed. The man heard the donkey bray and said to Juha, "Didn't you say your donkey was not here, and what was that?" Juha said, "You are my friend and you believe the donkey but you don't believe me. Do you (mean to) say that what I told you was a lie? You are a bad neighbor."

Notes

1. wallahi	A common way of saying "believe me". Literally it means "By God".

2. humaarak maa fii	Lit. there is no donkey for you.

ST2.

juha wa siid deena

juha šaala ddeen min rajul waahid wa gaʔad tawwal maa kaffaa. kull yoom wakit yišiifa rrajul daa yišiila derib ʔaaxar. yoom min alʔayyaam lammo, wa juha maa yaʔarfa alyisawwi, wala yagdar yamši wara wala yagdar yamši giddaam. juha wigif fii bakaana wa gaaʔid yarjif. wa rrajul daa fii fikra, kaan laamma maʔa juha, walla ydawsa walla juha yantii gursa.

juha min šaafa rrajul daa gaal, "lammeena tawwa.[1] šunu nisawwi hassa le namrug min ʔiida?"

šiyyakee juha fakkar wa maša karaba durdur wa koorak, "taʔaalu yaa naas, durdur daa gaaʔid yaga." siid addeen jara jaa wa juha gallu, "kurba ley ddurdur daa kadar namši ninaadi naas yiju yiʔaawinuuna."[2] rrajul daa wala yifakkir wala šunu gamma karaba ddurdur wa xalla juha maša. wa juha ligiya derib wa jara maša wa battaan maa gabbal.

Juha and his Creditor

Juha took a loan from a man and for a long time he did not pay it back. Every time he saw that man he took another road. One day they met, and Juha did not know what to do, he could neither go back nor go forward. Juha stood in his place trembling. And this man had in his mind, if he met with Juha, either to fight with him or Juha give him back his money.

As soon as Juha saw that man he said (to himself), "Now we have met. What can I do now to pass from his hand (escape)?"

Juha thought for a while then went and held a wall and screamed, "Come on people, this wal is falling." The creditor came running and

Juha told him, "Hold that wall for me until I go and call some people to come and help us." The man without thinking (or anything) held the wall and let Juha go. And Juha found a road and went running and never came back.

Notes

1.	tawwa	This moment.
2.	siid addeen	Lit. the lord of the debt.

ST3. **šeriit adduud**

fii hije, duud raafaga marfaʔiin wa lammo maalum le yʔiišu sawa. duud ʔinda toor wa marfaʔiin bagaray.

yoom min alʔayyaam almarfaʔiin jaa warra le dduud kadar bagaraayta wildat. dudd gaal le marfaʔiin, "ʔinta kaddaab, ʔijil da hana toori." wa huraaj gamma beenaatum.[1] wa dduud naada hayawaanaat kulla le yaktu šeriiye.[2]

min joo kullum xaafo min duud wa ʔantoo hagg. laakin ʔarnab maa hadar, wa rassalo naadoo. min wisil gaala huu musaajil maaši beet fiišaan ligiya xabar hawaan.[3] duud saʔala šunu xabara wa ʔarnab gaal, "ʔabuuy wilid wa ʔana maaši nantii dawa." duud gaal, "šiifu mušootin daa; mata šifta dakar wilid?" ʔarnab gaal, "kaan taʔarfa kadar dakar maa yawlid, maala tuguul ʔijil da toorak wilda?"

adduud ʔeeb sawwa wa tarada wara ʔarnab, wa hayawaanaat alʔaaxariin ligyo derib wa šattato fii kadaadi.

The Lion's Law

In a story, a lion accompanied a hyena, and they put their possessions / together to live together. The lion had a bull and the hyena a cow.

One day the hyena came and told the lion that his cow had delivered. The lion said to the hyena, "You are a liar, this calf belongs to my bull." And an argument took place between them. And the lion called all the animals to make a judgement.

When they came they were all afraid of the lion and gave him the right. But the rabbit was not present, and they sent to call him.

When he arrived he said he was in a hurry going home because he received bad news. The lion asked him what the news was and the rabbit said, "My father delivered and I am going to give him medicine." The lion said, "Look at this crazy one; when did you ever see a male give birth?" The rabbit said, "If you know that a male does not give birth, why do you say that this calf was delivered by your bull?"

The lion was ashamed and ran after the rabbit, and the other animals found a path and dispersed in the wilderness.

Notes

1.	yaktu šeriiye	Lit. to cut a law.
2.	ligiya	He found, he received.

ST4.

ʔaduum wa lwanjaami

ʔaduum maša fii ssuuk le yzeyyina raasa.[1] min wisil fii ssuuk ligya wanjaami katiir bešaabu maa ligyo min fajur wala zabuun waahid. kull waahid ynaadii le ʔaduum, "taʔaal hine." ʔaduum fakkar wa maša gaʔad fii biriš hana minnum kulla ššaayib. alwanjaami xassala raas hana ʔaduum be saabuun wa bada zziyaana be muus gediim. šiyyakee muus da gataʔa le ʔaduum. min hassa lgetʔiin ma kallam, karaba kalaama fii galba damman ziyaana daa kulla kammal. min xalaas ʔaduum saʔala ttaman. wanjami gaal, "šoxol altantiini kulla yaa wleedi,"[3] fii galba yfakkir ʔaduum yantiilu gurus katiir; laakin ʔaduum madda ʔille riyaaleen. alwanjaami šaala wa dihik wa gaal, "seme, yoom ʔaaxar kulla fii." ʔaduum maa kallam, libisa markuuba wa maša.

Adam and the Barber

Adam went to the market to have his head shaved. When he arrived in the market he found many barbers who seemed as if they had not found since the morning a single customer. Everyone was shouting to Adam, "Come here". Adam thought and went and sat at the mat of one of the oldest of them. The barber washed Adam's head with soap and began to shave with an old razor. After a while the razor cut Adam. When he felt the wound he did not speak, (but) kept his words in his heart till the shaving was finished. When it was finished Adam asked for the price. The barber said, "Whatever you give me my son," thinking in his heart that Adam will give him a lot of money; but Adam handed him only two riyals. The barber took it (the money) and laughed and said, "well, there will be another day." Adam did not speak, he put his shoes on and left.

Notes

1.	yzeyyina raasa	Lit. to shave his head.
2.	ziyaana	Shaving.
3.	šoxol	Whatever, anything.

ST5. juha wa wleeda wa humaarum

yoom waahid juha wa wleeda yudooro yamšu fii ssuuk. juha gaal le wleeda, "ʔarkab fii lhumaar daa namšu." fii dderib maašiin, juha gaaʔid yuguuda lhumaar wa wleeda fooga. wa fii deribhum lammo maʔa naas.[1]

annaas gaalo, "šiifu wleed hawaan daa xalla ʔabuu ššǎayib yrux bikuraaw wa huu rikib fii lhumaar." juha simiya wa gaala le wleeda, "ʔinte sabi wa ʔindak gudra.[2] dalli min humaar daa yalla."[3] wa juha rikib.

maašiin fii dderib ligyo naas ʔaaxariin gaaʔidiin yiguulu, "šiifu wleed miskiin saxayyar bala gudra wala yigdir yurxx bikuraaw, wa rrajul daa alʔinda gudra gaam rikib fii lhumaar."[4] baʔdeen juha gaal, "seme, kaan kee taʔaal ʔaniina ttineen kulla narkabu."[5]

maašiin wa ligyo naas ʔaaxariin. wa nnaas dool gaalo, "šiifu humaar miskiin baatil wala ʔinda gudra wala šunu wa naas tineen rikbo fooga." baʔdeen juha gaal, "seme, kan kee dalli xalli ʔaniina ttineen nišiilu humaar miskiin daa."[6] wa human attineen šaaloo, waahid karaba rijleena algiddaam wa lʔaaxar karaba bi rijleena alwara.

battaan maašiin, lammo maʔa naas gaaʔidiin yiguulu, "šuufu naas mušootiniin dool, ʔindum humaar le yirkabu fooga gammo šaalo foog."

wa juha min simiya gaala le wleeda, "hassa šoxol alfaddal nusawwu ʔilla nubuu humaar daa giddaam, fiišaan naas dunya kaan sawweeta šunu kulla yšuufu fasil."[7] wa juha wa wleeda booʔo humaarum giidaam wa gabbalo bikuraam fii lbeet.

Juha and His Son and Their Donkey

One day Juha and his son wanted to go to the market. Juha said to his son, "Ride that donkey and let us go." They were going down the road, Juha leading the donkey and his son riding it. And on their way they met some people.

The people said, "Look at that inconsiderate boy who lets his old father walk on his feet while he rides a donkey." Juha heard that and said to his son, "You are young and strong. Get off that donkey right now." And Juha rode.

Going down the road, they met other people who were saying, "Look at the poor little boy who has no strength and who cannot walk on his feet, and that man who has strength is riding the donkey." Then Juha said, "Fine, if it is so let us both ride together."

While going they met other people. And these people said, "Look at the poor thin donkey who has no strength (nor anything) and two people are riding it." Than Juha said, "Good, if so get off let us both carry this poor donkey." And both of them carried it, one holding it by its fore-legs and the other by its hind-legs.

Then while walking, they met some people saying, "Look at these crazy people, they have a donkey to ride (but instead) they carry it."

And when Juha heard he told his son, "Now the only thing which remains to be done is to sell this donkey, for no matter what you do the people of the world are going to think you are wrong." And Juha and his son sold their donkey and returned home on foot.

Notes

1.	lammo maʔa naas	Lit. met with people.
2.	ʔindak gudra	You have strength.
3.	yalla	An interjection meaning 'now', 'right away'.
4.	bala	Without.
5.	kaan kee	If so, in this case.
6.	ʔaniina ttineen	Both of us; Lit. we the two.
7.	fasil	Mistake, wrong, fault.

ST6. al'amyaan assarraag

ʔamyaan waahid gaaʔid fii dderib wa maʔruuf huu sarraag kabiir. wa yoom waahid rajul waahid simiya kallamo fooga katiir, walaakin maa šaafa biʔeena wa maša le yiʔakkid leʔanna lʔamyaan daa sehiikee sarraag.[1] rrajul daa šaala xumaama wa maša ligiyaa. rrajul daa gaala le lʔamyaan, "ʔana kulla ʔamyaan mišlak wa jiit be xumaami le niraafigak." ʔalʔamyaan daa gaal, "seme, ʔana kulla gaaʔid nifattiš rafiig min zamaan wa maa ligiita. ʔana farhaan alyoom ʔalla lammaena." šiyyakee, alʔamyaan gala le rafiiga, "xutta xumaamak aljibta beenaatna le naadum ʔaaxar maa yšiila." rafiiga gaal, "ʔayye, sehii kalaamak." wa lʔamyaan assarraag min rafiiga xatta xumaama daa šaala wa bišeeš gamma wa maša gaʔad tihit hana šadaraay

assarraag daa maa yaʔirfa kadar rafiiga maa ʔamyaan, walaakin jaa raafaga le yišiifa ʔašiira.[2] rafiiga naadaa marrateen wa huu maa kallam. wa battaan naadaa kura katiir wa huu maa kallam.

rafiiga šaala hajaraay wa gaal, "naadum alšaala xumaami daa ʔaja luu hajaraay daa yadurba fii raasa." wa huu zagal talaata ʔarba marra wa lhajaraay daraba fii raas hana ssarraag daa. šiyyakee lʔamyaan assarraag gaal, "haay! ʔinte xalbaat, ʔinte maa ʔamyaan. daa huu xumaamak, šiila."

The Blind Thief

A blind man on the road was known as a big thief. One day a man heard very much about him, but he did not see him with his own eyes and so he went to make sure that the blind man was really a thief. This man took his stuff and went to meet him. This man said to the thief, "I am also blind like you

and I came with my stuff to accompany you." This blind man said, "Good, I have also been looking for a friend for a long time and couldn't find (one). I am happy today that God has brought us together." After a while the blind man said to his friend, "Put the stuff which you brought between us so that no one will take it." His companion said, "Yes, you are right." And the blind thief, as soon as his companion put down his stuff, took it and slowly rose and went sat under a tree.

The thief did not know that his companion was not blind, but that he came to accompany him to know his secret. His friend called him twice and he did not speak. Then he called him many times but he did not speak.

His companion picked up a stone and said, "Anyone who took my stuff may this stone hit him in his head." And he threw three or four times and the stone hit the thief in the head. Then the blind thief said, "Oh! you are a liar, you are not blind. This is your stuff, take it."

Notes

1.	kallamo fooga	Talking about him.
	leˀanna	That.
2.	yišiifa ˀašiira	Lit. to see his secret.

ST7.

darre

zamaan tawwal fii hille waahid saakiniin rajul, marta wa ʔiyaalum timaan - wleed wa bneyya. wa human masaakiin, kulla maalum ʔilla bagaraay waahid. yoom min alʔayyaam attimaan min gabbiliinum min kadaadi fii beet ligyo ʔammum mardaane ʔinda wirde gawi wa taʔbaana gariib tumuut.[1] wakit moota garrab naadata lbagaraay, siid ʔašiira, wa gaalata luu, "ʔana gaaʔid numuut wa xalleeta leek ʔiyaali fii ʔiidak.[2] fakkir foogum maa taxalliim yumuutu be juu wala be ʔataš."[3] wa min kammalata kalaama maatat.

baʔd šuhuur alʔabu ʔaxad mara ʔinda hii kulla ʔataama tineen. wa lmara bigit darre hawaane le ʔiyaal rajula ljadiid.

aldarre tanti le ʔiyaal almaa hanahii lxidma lgaasi wa ʔakul hawaan. wa lʔiyaalaat dool bala ʔamm, wakit mašo fii kadaadi yabku min fajur le ʔašiyya wa yifakkiru fii ʔammum al maatat. laakin fii kadaadiitum albagaraay gaaʔid yrabbi seme alʔiyaalaat - yantiim laban wa ʔakul seme. wa daaʔiman ʔiyaalaat attimaan yabgu sumaan, wa ʔiyaalaat hana lmara kull yoom baatiliin. aldarre ʔajjabat wa tudoora taʔarfa šoxol alʔiyaal timaan yaakulu wa naadum yantiim.[4] yoom waahid rassalata wleeda wara attimaan fii kadaadi, wa wleeda šaafa wakit albagaraay yanti lʔakul le lʔiyaal. min ʔakkad gabbal fii lbeet wa warra le ʔamma. alʔamm nidilat wa warrata le rajula kadar bagar hana hille kulla gaaʔidiin yumuutu min marid.[5] wa rrajil xassad wa katalu lbagaraay.

addarre min fusuliita saʔalata rajila xalli yuturda ttimaan min albeet. rajila lhawaan šaala ttimaan wa waddaam fii kadaadi bʔiid wa gabbal balaam. fii kadaadiitum attimaan bako kee ʔiyo wa naadum waahid kulla maa jaa.[6] himilo wa gaʔado, alwalad yušukka šarak le yakurba teer wa ʔaxta tirakkiba.[7] wa min ʔakalo yanuumu fii geeš. wa yoom waahid min gammo min noomum šaafo giddaamum šoxol ʔajiib, nussa xazaal wa nussa naadum be wijeh hana mara seme. aššoxol makruub fii ššarak wa naada lʔiyaal le yfartuguu. alʔiyaal xaafo wa ššoxol gaala leem kaan fartagoo yantiim maal katiir.[8] alʔiyaalaat gaalo, "ʔantiina maal gabul maa nifartugak."[9] aššoxol ʔantaam bagar, xanam, hamiir wa ʔabiid katiir, wa min alʔiyaalaat šaafo lmaal fartagoo.

attimaan sawwo daarum alkadaadi, wa be ʔabiidum sawwu buyuut. wa min bigo siyaad almaal human yfakkaru ʔilla fii ʔabuum.

ʔašiyya waahid šaayib miskiin xamnaay jaa le yšiifum. wa min xinneyta ttimaan ʔirifo kadar aššaayib daa ʔabuum wa bala ʔeeb wago fii kuraaw wa saʔaloo musaama wa šaalo ʔabuum maʔaam.

The Stepmother

A long time ago there lived in a village a man, his wife and their twin children - a boy and a girl. And they were poor, all their possessions being but one cow. One day upon the twins' return from the wilderness to their home

they found their mother sick with strong fever and tired, close to die. When her death approached she called the cow, her secret keeper, and told her, "I am dying and leaving my children to your care. Take care of them and don't let them die of hunger or of thirst." And when she finished her talk she died.

After a few months the father married a woman who also had two orphans. And the woman was a bad stepmother for the children of her new husband.

The stepmother gave to the children who were not hers difficult chores and bad food. And those children with no mother, when they went to the wilderness they cried from morning till evening and thought of their mother who died. But in (their) wilderness the cow was raising the children well - giving them milk and good food. And the twin children always stayed fat, and the children of the woman were always thin. The stepmother was amazed and wanted to know what the twin children ate and who provided for them. One day she sent her son after the twins to the wilderness, and her son saw when the cow gave food to the children. When he was sure he returned home and told his mother. The mother was jealous and told her husband that the cows in the village are all dying of some epidemic. And the man agreed and they killed the cow.

The stepmother, out of her wickedness, asked her husband to expel the twins from the house. Her bad husband took the twins and sent them to a far-away wilderness and returned without them. In their wilderness the twins cried till they were exhausted and nobody came at all. They endured (were patient) and stayed, the boy setting traps to catch birds and his sister cooking them. And when they ate they slept in the hay. One day when they woke from their sleep they saw in front of them a strange object, half of it was a deer and half a human with the face of a beautiful woman. The creature was caught in the trap and it called the children to untie it. The children were afraid and the creature told them if they untied it it will give them a lot of riches. The children said, "Give us the riches before we untie you." The creature give them cows, sheep, donkeys and many slaves, and when the children saw the riches they untied it.

The twins made the wilderness their home, and with their slaves they built houses. And when they became the owners of riches they thought only of their father.

One evening a poor old singer came to see them. And from his singing the twins knew that the old man was their father and without shame they fell at his feet and asked forgiveness and took their father with them.

Notes

1.	ʔinda wirde	Lit. she has a fever.
2.	ʔiyaali fii ʔiidak	Lit. my children are in your hand.
3.	fakkir foogum	Lit. think about them, keep them in mind.
4.	šoxol	What, what thing.
5.	marid	Illness.
6.	kee	Till.
7.	šarak	Trap.
8.	maal	Possessions, riches.
9.	gabul maa nifartugak	Before we untie you. The /maa/ here is not a negative particle.

ST8. kamuun-jawaad hana muusa

zamaan tawwal fii wakit assalaatiin fii mamlaka hana fitri, sultaan ligya wleed wa sammaa muusa. assultaan yriida katiir alwleed wa ʔamma ziyaada battaan. min lissaa saxayyar ʔantoo luu jawaad seme. wakit ligya xamastaʔšar sana, ʔamma maatat. le yifakkir fii marta, sultaan yiwaddi lwleed maʔu fii bakaan alyamši kulla. wa lʔawiin alʔaaxaraat nidilo fiišaan assultaan maa yifakkir ʔilla fii marta almaatat wa fii muusa. wa lammo raaya le yaktulu lwleed.[1]

yoom waahid sawwo ʔeeš wa sabbo fooga samm wa ʔanto le muusa. wa min muusa bada gataʔa lugma lʔawwal, jawaada koorak luu. aljawaad gaala le siida, "maa taakul ʔilla šoxol alʔabuuk yaakul, wa maa tašrab ʔilla šoxol alʔabuuk yašrab. maa tišiila šoxol alʔawiin hana ʔabuuk yantuuk." alwleed gaal seme, wa ʔaba yaakul šoxol alʔawiin yisawwu. wa lʔawiin fakkaro wa gaalo naadum waahid gaaʔid yamurga ʔašiirum. la budda yalgu lhagiigi.[2] wa ʔašiyya waahid, waahid min alʔawiin simiyata ljawaad gaaʔid yuwarri kalaam le lwleed, wa jaat warrata le lʔawiin alʔaaxaraat.

battaan lammo raayitum le yaktulu ljawaad. ledaa mašo saʔalo fikir le ssahhaari hana daarum. assahhaari gaala leem, " waahid minkum xalli tisawwi rooha mardaana, wa wakit sultaan ynaadiiha xalli tuguula luu yaktula jjawaad hana muusa kaan yudoora ʔafiyta." sawwo mišil assahhaari warra, wa saʔalo le ssultaan wa xassad le yaktula jjawaad. battaan aljawaad simiya wa maša warra le muusa šoxol alʔawiin saʔalo le ʔabuu, wa muusa maša saʔala le ʔabuu kadar ydoora yarkab fii jawaada marra waahid gabul yaktuluu, wa ʔabuu xassad.

alwleed gallab marrateen wa fii ttaalita ljawaad taar wa maša dalla beʔiid fii daar ʔaaxar. fii bakaan aldallo, aljawaad gaala le muusa, "daa saltana kabiir wa ssultaan ʔinda bineyya semha. wa fii ʔayyaam algiddaam yantiiha le ʔaxiide le rajul alhii dawaraata.[5] ʔamši dawwira xidme fii bakaan sultaan wa ʔana niʔaawinak le talga lbineyya." wa ʔantaalu suuf wa gaala luu, "tušša suufaay wakit tudoora musaaʔada hanaay, wa ʔana naji."

muusa maša fii bakaan assultaan, wa ʔantoolu xidme hana jineene. yoom waahid gaaʔid yisawwi xidimta wa šaafa bineyya hana sultaan foog fii gusuur. muusa tašša suufaay wa kamuun jaa. baʔdeen libis xumaama hana dahab wa rikib fii jawaada wa raax šiyya giddaam albineyya. albineyya hana ssultaan, min šaafata habbata wa gaalata le ʔabuuha kadar tudoora taaxuda ʔilla muusa alharraati. assultaan xabban wa tarada bineyta wa muusa min albeet. muusa wa lbineyya mašo gaʔado fii beet hana ʔajuuz sahhaari ʔusma zireega.

baʔd ʔayyaam assultaan bigi mardaan. fattašo fii hille kulla naadum yidaawii wa maa ligyo. fii lʔaaxir naado zireega ssahhaari, wa min jaat gaalata ʔilla laban hana xazaal dahaaba wilidat yidaawi ssultaan.[6] assubyaan kullum mašo fii kadaadi le yjiibu llaban. wa muusa saʔala le sultaan kaan yagdar yamši yfattiša. assultaan maa ʔaba laakin ʔantaalu jawaad hawaan wa maʔruuf ma jarraay. muusa maa kallam wa šaala ljawaad, wa min wisil wara hille rabbata fii šadaraay wa šaala kamuun wa daxal kadaadi. min fajur le ʔašiyya maa ligya xazaal wahid kulla. min ʔiyi maša le yanjamm fii dduul wa simiya hissa hana zireega, "šiifa giddaamak, daa hum

xazaal nafar nafar."[7] wa zireega ʔazzalata luu lxazaal addahaaba wilidat wa hallaba. muusa šaala llaban wa jaaba le ssultaan, wa ssultaan ligiya ʔaafya wa gamma.

baʔd šuhuur harba gamma fii hille wa muusa rikib fii jawaada wa maša dawwas wa tarada annaas wa nasaro. assultaan naada subyaan alhille kulla le yšakkira minnum alfahl. zireega jaat le ssultaan wa gaalata luu, "naadum alfahal daa gaaʔid fii beeti, wa huu wleed hana sultaan kulla." assultaan naadaa, wa naadum daa bigi muusa. min assultaan ʔirifa daa saʔalaa musaama wa ʔantaalu bineyta wa rassala naas le ʔabu hana muusa le yaji yhaadir fii ʔaxide hana wleeda. wa šuhuur le šuhuur fii daar assultaan liʔib wa farah.[8]

Kamoun-Moses' Horse

Long ago during the time of the sultans in the kingdom of Fitri, a sultan had a child and called him Moses. The sultan liked the boy very much and his mother even more. When he was still young they gave him a beautiful horse. When he became fifteen, his mother died. In order to remember his wife, the sultan took the boy with him to every place he went. And the other wives were jealous because the sultan only thought of his dead wife and Moses. And they agreed to kill the boy.

One day they made bread and poured poison over it and gave it to Moses. And when Moses started to cut the first mouthful, his horse yelled at him. The horse said to his master, "Don't eat except what your father eats, and don't drink except what your father drinks. Don't take anything which the wives of your father give you." The boy said fine, and he refused to eat anything the woman made. And the women thought and said that someone is giving away their secret. No coubt they will find the truth. And one evening, one of the women heard the horse tell something (words) to the boy, and she came and told the other women.

Afterwards they agreed to kill the horse. Thus they went and asked the opinion of the magician of their land. The magician said to them, "One of you should pretend to be sick, and when the sultan calls her let her tell him to kill the horse of Moses if he wants her to be healthy." They did as the magician said, and they asked the sultan and he accepted to kill the horse. Then the horse heard and went and told Moses what the women asked of his father, and Moses went and requested of his father that he wanted to ride his horse once before they kill him, and his father accepted.

The boy galloped twice and the third time the horse flew and went and got down far away in another land. In the place where they got down, the horse told Moses "This is a big sultanate and the sultan has a beautiful daughter. And in the days ahead he will give her in marriage to the man she wants. Go look for a job at the sultan's place and I will help you to find the girl." And he gave him hair and said, "Burn one hair when you want my help, and I will come."

Moses went to the sultan's place, and they gave him work in the garden. One day as he was doing his work he saw the daughter of the sultan up in the upper floor. Moses burned a hair and Kamoun came. Then he wore his golden vestments and rode his horse and walked a little in front of the girl. The daughter of the sultan, as soon as she saw him loved him and told her father that she would not marry except Moses the gardener. The sultan got angry and expelled his daughter and Moses from the house. Moses and the girl went and stayed at the house of an old magician called zirega.

A few days later the sultan got sick. They looked in the whole city for someone to cure him and found no (one). At last they called Zirega, the magician, and when she came she said that nothing except the milk of a deer which has just delivered will cure the sultan. All the young men went to the wilderness to bring the milk. And Moses asked the sultan if he could go look. The sultan did not refuse but gave him a bad horse known to be not a fast runner. Moses did not speak and took the horse, and when he got behind the city he tied it to a tree and took Kamoun and entered into the wilderness. From morning till evening he did not find a single deer. When he was exhausted he went to rest in the shade and heard the voice of Zirega, "Look in front of you, these are deer of every kind." And Zirega chose for him the deer which had just delivered and milked it. Moses took the milk and brought it to the sultan, and the sultan found health and rose.

A few months later war started in the city and Moses rode his horse and went and fought and expelled the people and got victory. The sultan called the young men of the whole city to thank the hero among them. Zirega came to the sultan and told him, "The one who is the hero is staying at my house, and he is also the son of a sultan." The sultan called him, and that person was Moses. When the sultan knew this he asked him for forgiveness and gave him his daughter and sent people to

Moses' father to come and attend the wedding of his son. And for month after month in the house of the sultan there was dancing and joy.

Notes

1.	lammo raaya	Lit. they gathered an opinion.
2.	laa budda	No doubt.
3.	le daa	For that reason, thus.
4.	daar	Land, house.
5.	yanti le ʔaxide	Give in marriage.
6.	ʔilla laban...	Nothing but the milk...
	dahaaba	Recently.
7.	nafar nafar	Of every kind.
8.	šuhuur le šuhuur	For months, months after months.